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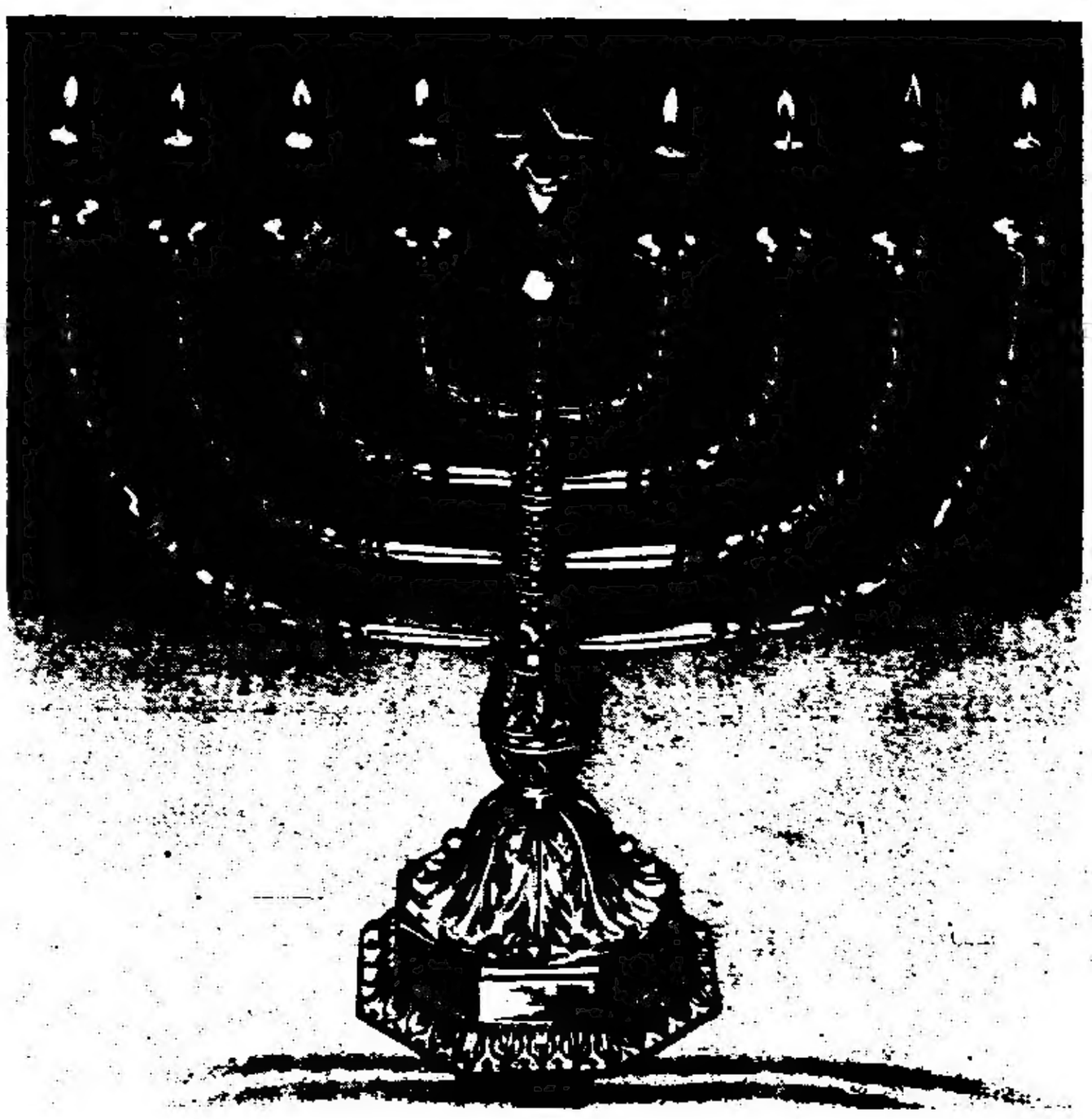

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CANADIAN JEWISH REVIEW

VOL. XVII, Publication Office | NOVEMBER 30, 1934 | No. 7 Gardenvale, Que.

Editorial

THEN AND NOW; THERE AND HERE.

By Rabbi Maurice N. Eisendrath

As Chanukah rolls round again, one is sorely tempted to indulge in somewhat pessimistic contemplation. The fact that over two thousand years since the stalwart Maccabees bravely struggled against the doctrine of Grecian totalitarianism, we should still be confronted with the selfsame kind of conflict today is disheartening, to say the least.

The similarity between our own day and that of the Maccabees with its mad and bestial Antiochus attempting to foist upon all peoples of his time his own particular beliefs and practices in striking indeed. What was this tyrannous Syrian's primary purpose, but to achieve that selfsame "gleichschaltung," that complete coordination and regimentation of every last individual of his day as are likewise sought by the similar dictatorial rulers of our own time; not merely in Germany either, but in Italy, in Russia, in Austria and many other realms as well. That the Maccabees struggle for freedom should be celebrated in this hour when the flame of liberty which they kindled is well nigh extinguished, seems ironic in every truth. A mood of inky cynicism enwraps us all as we contemplate the apparent futility of freedom's cause.

But the futility is only apparent, for a deeper analysis and a more extensive and objective study of our time will reveal many differences between then and now; differences which are fraught with significance and hope. In the first place, whereas in that distant day the Maccabees stood well nigh alone in their defence of freedom, whereas it was only the barest fragment of all humanity that dared to hurl its defiance against those decadent forces of paganism which threatened to engulf that ancient world; today, despite all the admittedly disillusioning appearances to the contrary, more and yet more of our fellow beings are now battling against these selfsame evils which the Maccabees then faced alone.

If Hitler be the contemporary analogue of Antiochus . . . and if this be so, then the latter's end as a raving madman grubbing the grass upon his royal lawn is not only comforting but even prophetic in the light of certain psychiatrists' diagnosis of Hitler and his frenzied cohorts; but if in a profounder and more philosophic sense Hitler is Antiochus' modern prototype, then behold the vast legions arrayed today against this tyrannous way of life. Pacifists, liberals, socialists, democrats, religious denominations stand side by side with the Jew in their determination that totalitarianism shall not rule the day. While these forces may be momentarily silenced and cowed in certain portions of the earth today, they are none the less there, whereas outside of a handful of sturdy Hebrews they were conspicuous by their absence in the much darker days of the Maccabees.

Then too, we must not confuse what is occurring over *there* in those hate-infested lands of Europe with the situation *here* upon this continent—the foul canard of George Little (we refrain from dishonouring his profession and Church, by omitting the title 'reverend') notwithstanding also his ungracious 'apology' wherin, with most un-Christian patronization, he accounts for his loss of temper because it seemed so incongruous, so humiliating that a "thirty-four year old Jew" should pass judgment on a "life-long Christian." Let's see now; how old was that Jew of Nazareth when he passed judgment not only upon the aged priests and potentates of his day, but upon the whole civilization of that time? Yet George Little presumably speaks in the name of that Jew who was scarcely over thirty when he died. No, that begrudging apology coupled with such manifest disdain for the universally esteemed Minister of Public Welfare who happens to be both Jewish and young, is not acceptable to us, *nor to the vast majority of our fellow citizens.*

And that's just why we have dared to say, even in this dismal day, that there is a difference between Europe and Canada, a profound and an inspiring difference. Not that we have gone suddenly 'Pollyanna,' for as we remarked in our address at that overwhelming Masonic Service held at Holy Blossom last Sunday, it was only a stupid headline writer who recently misrepresented us as saying that there was no anti-Semitism in Toronto, or in Canada. Of course there is; much of it. But there is no use to chronicle the many instances of it in these columns now.

But what is far too infrequently observed or mentioned is the fact that there is here likewise a tremendous amount of good-will as well which is almost completely absent there in European lands. Even the clergy in Germany, as we have commented before, were motivated not so much because of their love for the Jew but because of their fear for their own ecclesiastical prerogatives.

But here, despite all unfortunate outbursts either in Toronto, in Manitoba or Quebec; despite all that subtle and silent, cruel and oppressive undercurrent of prejudice which befouls our own land as well as perhaps every country beneath the sun, despite all this, there is a powerful, though perhaps not sufficiently vocal nor organized, sentiment toward understanding and brotherly sympathy and fellowship here that is well nigh totally lacking elsewhere.

For example: not only were we pulled out of bed on Friday morning last at a most ungodly hour by an immediate summons from a prominent non-Jew of our community, to attend an emergency meeting of the Committee on Jewish-Gentile Relationships which we took great pride in helping to establish last Spring; not only did every non-Jewish member of that Committee attend that meeting on a busy week-end morning with scarcely an hour's notice having been given, not only did that particular committee pass a resolutoin vigorously condemning such jaundiced utterances, not only did the Moderator of the United Church dissociate his body from any such sentiments and reiterate his church's profound debt to the Jew and Judaism; not only were the pages of our press filled with quotation after quotation from Toronto's leading clergymen all denouncing such a woeful attack as Little had made, but in addition the peace of our home and study was completely shattered for three whole days, Friday, Saturday and Sunday, by incessant telephone calls, one following immediately upon the other from hosts of our fellow citizens, both clerical and lay, prominent and humble, all expressing their genuine humiliation and chagrin that such a thing had occurred in our midst! Their sense of outrage we are convinced was sincere; their alopogy was heartfelt.

And that, we maintain, is the difference between then and now; between there and here. As we prepare to kindle our Chanukah tapers let us not too bombastically assert that the Syrians are upon us once again, that Israel is wholly forsaken and that all hope is lost. The day is dark, we do admit. But there are more than Jews among the Maccabees today. There are uncounted numbers in our own land and in our own city particularly, who hate prejudice and intolerance, who will, if we but give them the chance, fight at our side against those modern Antiochuses and avatars of paganism, so that some day the whole world will be illumined by the Menorah's light of universal understanding and truth and love.

Pre-Cambrian Shield In Northwestern Quebec

The Pre-Cambrian shield of central Canada has been a great source of wealth. It covers a large portion of Northwestern Quebec where new metalliferous deposits are being discovered rapidly. The geologists have mapped out an immense territory underlain by these very old rocks, and prospectors have been successful in localizing copper and zinc mines and gold producing camps in many sections of Western Quebec. All these are the forerunners of others to be discovered as more intensive search advances in the 10,000 square miles of promising ore-bearing area of Abitibi and Temiscamingue counties.

As a metal producing province, Quebec has grown rapidly in the last ten years especially.

The discovery of great mineral areas in Western Quebec has put new zest into prospecting. The results have been most remarkable. Besides the gold-copper producing Horne mine, there are such copper-zinc deposits as Amulet, Aldermac, Abana, Waite and Opemisca. During the past two years the following nine gold mines have become producers: Siscoe, Granada, O'Brien, Bussières, Beattie, Greene-Stabell, Sullivan, Perron and McWatters.

Moreover there is about a like number of other mines which have attained an advanced degree of development and which give promise of soon reaching the stage of production: Lamaque, Francoeur, Arntfield, Pandora, Canadian Malartic, Sigma and others.

New fields are being prospected successfully at greater distance from railways. Important orebodies have been located at Lake Doré, Lake Bourbeau, and Lake Opemisca. New promising gold discoveries have been reported at the close of the summer season at Lake Madeleine, in the Territory of Abitibi, and also to the south of Lake Expanse in the county of Temiscamingue.

So that, everything considered, Western Quebec, from the interprovincial boundary to Chibougamau, offers a field to the prospector and the miner which promises to be a source of "younger mines" for many years to come.

The Quebec Government has done its generous share in the development of this mining region. In spite of the depression and consequent diminished revenue, it has contributed much to help in the transportation problems. The vigorous programme of road building initiated in Western Quebec several years ago is still carried out with unabated activity.

Prospecting is active as never before in Western Quebec. Over 11,000 claims were registered last year. From all appearances the present year will easily eclipse the previous one.

every friday

Up to about ten years ago every progressive Jewish community of size considered its duty toward dependent children done when it established and maintained a sheltering institution. The facade, the equipment, the order and the various physical aspects of child care were pointed to with pride as the last word in up-to-date requirements filled by a well-intentioned community according to its best lights. Frequently the institution was called a home but just as often it bore the dreadful name of asylum and either way the people living there were referred to callously as inmates or orphans. Whenever such an institution was built it was thought that here was something grand to be used forever.

Sometimes after a community had erected one such institution, some one would go home from a meeting mad and then there would be two communal mitzvahs where only one had stood before. In a certain Jewish community where that happened, there were not enough dependent children to go around and in order to save the faces of the second building committee, there was a constant and shameful tussle and rivalry to see whether their institution would get the children necessary to justify an ill-advised project.

The benevolence of institutional care always covered food, shelter and clothing but included little thought for preparation of the child for life in the community after leaving the home.

To-day, the trend is toward placing dependent children in foster homes when they can not be kept in their own homes. It is believed that a more hopeful future is assured the child who has the many advantages that are offered by life within a family and within the open community. As a member of a wholesome family group he is offered affection and warm personal interest and shares in a wealth of enriching human experience which will stand him in good stead during all of the days before him demanding self-confidence.

In pursuance of modern policy in the development of child care, the Jewish Children's Bureau of Toronto Federation considers the Jewish Children's Home a place where dependent children live only until suitable foster homes can be found for them. The Home has added a recreational and social worker and the supervision of the Home will be in the hands of some person well qualified by training in social service and in understanding of child behavior. The fact that there are seventy-seven Toronto Jewish children in foster homes and only twenty-six living in the Home, firmly establishes recognition of the temporary nature of shelter there. This is a real and inspiring achievement, the splendid result of the development of foster home placement service and of action on the findings of a recent Mental Hygiene Survey of the Home with pressing recommendations for change.

All those who truly hope for increased communal responsibility for the dependent child will rejoice in this excellent work accomplished for the Toronto community by the Bureau. Toward steady, progressive community planning for the future, it is a function of any Federation to effect mergers between institutions where this is feasible and to close or reorganise services which have outgrown their usefulness or which are no longer representative of the best practice.

In the narrow meaning, child welfare applies to activities which improve the condition of handicapped children among whom are the destitute, the neglected, the delinquent, the physically and mentally disabled. But in the broadest sense, the modern program of child care is not to be limited to dependents because complications known as behavior problems are by no means confined to them. What is learned and practiced by the Jewish Children's Bureau is bound to be passed on for the happiness, guidance and improvement of general Jewish youth in search of well being and it must happen that the community which is fine and strong in proportion to the enlightened discharge of its duty to the needy child will reap the full fitting reward of benefits to a whole generation of its own flesh and blood. f.f.c.

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Rabbi Maurice H. Eisendrath Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your right to say it.— Voltaire to Helvetius

NOVEMBER 30, 1934 VOLUME XVII, No. 7

Publication Office Quebec, Que.

Commentaries

By Rabbi Harry Joshua Stern

An Expert Takes Stock of Montreal Jewry

We are glad that Dr. Edwin Goldwasser of New York was the guest speaker at the opening dinner of Jewish Federation. His message will long be remembered by the thinking ones. At times Mr. Goldwasser's words were sword-like. They did pierce into our communal preteneces and our self-glorification. He applied skillfully the scalpels to our Federation body in particular and showed that Federations suffer from a dreadful disease, paralysis! And we dare not dispute the authoritative opinion of this eminent student of sociology.

Goldwasser was not talking out of his hat. He helped launch the Federation in Montreal seventeen years ago. On his return after a long absence he finds that the organization has made very little progress from a sociological view-point and even from the monetary angle. And he frankly reminded Montreal Jewry that in the not so long ago "years of plenty," the local Jewish community failed miserably in a proportional support of Jewish communal institutions.

If in the United States there is at present a come-down in communal endeavour, there at least, Jewish communities because of prosperous times experienced inflation. Huge institutions were built during prosperous times. Not so has it been with the communities in the Dominion. We rolled merrily along in our communal work during the "fat years" and failed to respond adequately to the increased prosperity. And there is therefore no earthly reason why we in Montreal should cry "depression" at a time like this and claim the depression as an excuse in our negligence of elementary communal duty.

We deplore exceedingly that of the thirteen hundred workers enlisted in Federation, only a few hundred came to listen to Dr. Goldwasser. He deserved a much larger audience. Those at the helm of Federation deserved a happier send-off as they launched the drive. But it isn't too late to remedy "the unwholesome start" in the campaign. This week must be invested in hard work and in greater enthusiasms for the cause of organized Jewish charity.

The leaders of the community ought to take to heart some of Dr. Goldwasser's concrete suggestions for a reorganization for our communal life. For example, is it not a communal waste of money and energy to have two separate orphanages in our city? Certainly the Y. W. H. A. should have had finer accommodations than it is enjbying at the present. And much more can be said, but we better reserve it for a more opportune occasion.

Perhaps we ought to have Dr. Goldwasser spend a week or two in our city so that he could help us reshape our communal life. We need him in the worst way. We can make good use of his guidance. Otherwise we shall continue to drift. We need some stirring.

A Patient Leader

Chaim Weizmann is now sixty years of age and World Jewry is certainly taking cognizance of this notable birthday of a most notable Jew. Where was Dr. Weizmann to be found on his anniversary? We need not guess. He was in Palestine, to be more exact, in the town of Rechoboth, carrying on his labours there, as director of the Daniel Suf Chemical Research Institute. From this spot he will also continue supervision of transferring German Jews to Palestine and assist in their settlement.

Weizmann is to-day one of the greatest in Jewry. Those who readily deplore the lack of statesmanship among us cannot help but admire the man Weizmann who so well has represented Israel before the diplomatic world.

Weizmann's life has been characterized by sacrifice. He has given wholly of himself and all he has to his people. And certainly his must be a passionate love! How else explain his capacity for enduring so much pain at the hands of those he so anxiously is willing to lead to a finer life? We saw something of his travail at the thirteenth Zionist Congress in Carlsbad. How unkindly he was handled by those who were in disagreement with him! Modestly Weizmann faced his opponents. He then emerged the victor. But since that congress much has happened. With the result that this man Weizmann officially does not head the World Zionist Organization to-day. We believe that the Zionist world is the loser in this regard.

Only last summer while in London we glimpsed the worn countenance of Dr. Weizmann. He was grief-stricken and appeared broken both in spirit and health as he arose to memorialize the late Chaim Nachman Bialik. His words on that occasion stirred the hearts of all listeners. He felt a personal loss in the demise of the great poet.

(Turn to last page)

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Human Interest Stories From The Files Of The Jewish Immigrant Aid Society Of Canada

By A. J. Paull, Executive Director

Sugarman was married in Russia. With his wife and child he fled to Roumania during the Pogroms in 1919. He sojourned in Roumania a little over a year when another child was born. And a third child came into this world long before Sugarman knew how to provide for a family of five. He decided, therefore, that the wife and children could better take care of themselves alone. So he went to Canada.

He has been in Canada now for nine years. During all these years we have been urging him to bring his family here. We straightened things out for him, secured the necessary documents, but the wife and children are still in Poland. I met him the other day.

"When are you bringing your wife and children?" I asked him.

"I have no money for their transportation," was his answer.

Moses Lang had an eventful life. At the age of fourteen he left his home in Warsaw for the beautiful Odessa. From one odd job to the other he drifted finally to the stage. At the age of eighteen he knew all about life. And yet one thing he apparently didn't know. "Beware of women," is his password now. But at what price did he learn this? Let him tell you his own story in his own way.

"I met her twenty years ago. I was scarcely nineteen years of age. She was then thirty-five, married, and had two children. She wasn't bad-looking, or maybe she was and I didn't know it. She liked me, she told me, and I agreed that I liked her too. Before I realized what was happening to me, she deserted her husband and children and moved to my quarters. Yes, I forgot to tell you that she, too, was an actress. We travelled together for a number of years. We visited many countries in Europe; we spent some time in Germany; we spent a whole year in Australia. Treading the paths of all Jewish actors, we ultimately arrived in New York. I was then thirty years old and she almost 50. If she were intelligent at least! She was aging very rapidly, became fat, and was a hindrance in my path towards success. She knew all along that our union was a mistake and that she was burdensome to me. She should have known better at the very beginning of our unfortunate venture. What did I know at the age of eighteen? She was a married woman, a mother and seventeen years older than I. Don't you think she should take the full measure of responsibility? Well, she acted all this time as if I misguided her and placed all the blame for her present situation on me. I told her that we were no pair, that we couldn't go on living together and that I alone can't be held accountable for this misery.

"She asked me to give her two thousand dollars. I gave her the money and she sailed for Europe. She spent all the money I gave her and was destitute. She wrote me for more money promising never to molest me again. I believed her again. She returned two months ago and now she is after me again. We were never legally married and

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she can't sue me for non-support, but what assurance can I have that shortly again she will not ask me for money? She now wants three thousand dollars, and all my earthly possessions amount to no more than half that. What do you advise me to do?"

"Is it not worth all the money in the world to get rid of such a tauroh?" I asked.

Carl Sanofsky was born and brought up in Kiev, Russia. His older brothers and sisters are all professional men. His father was a leading merchant in the pre-War days. Carl graduated from a classical gymnasium soon after the outbreak of the World War. Instead of starting on a University career, he was conscripted into the army. Two years in the front lines, one year of German imprisonment, and four years of an emigre's life in France made Carl what he was when he arrived in Canada in 1925. He was a most difficult social problem. The young man never worked in his life and refused to learn how to make himself useful. All our attempts to teach him a trade and to start him on the "road back home" proved futile. He would work for two weeks and then loaf for four months. He would disappear and then come back.

One day he came to me complaining of pains in his throat. I insisted that he submit to an examination by a chest specialist, but he didn't pay any attention to my suggestion. I lost sight of him again for some time. He turned up again a little later and, this time, he was seriously ill and he knew it. He was hoarse, tormented by persistent cough attacks, and was very weak. I rushed him to a chest specialist and the diagnosis was tuberculosis of the throat and lungs.

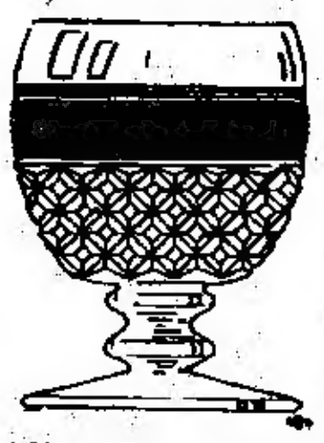
"You have to go to a sanatorium, submit to the strictest regime, or you die", was the doctor's diagnosis. He must go to Denver, Colorado.

But how could he overcome the immigration difficulties? He knew a young lady in New York who, years ago, attended school with him in Russia. He wrote to her, suggesting marriage. She agreed and came to Montreal. "Do you know his condition?", I inquired. Yes, she knew everything. Sanofsky had been in the South for some time, and it is reported that he is doing well. Another war-victim is thus saved from the throes of death.

• • •

Fishman is fifty years of age. Six years ago he left Russia for the Argentine where he was teaching Hebrew. He became an Argentinian citizen and entered the United States on a six months' visit. His visit there for nearly two years and the Immigration Authorities refused further extensions. He had to leave the country voluntarily or allow himself to be deported. He hated to return to South America and he decided to go to Canada. He has been visiting here now for some months and is very anxious to have his non-immigrant status changed to that of a permanent resident. He is a teacher and he has a proposition from a local school to take over a few classes. "Can it be done?", he wants to know. He thinks it can be done and wants us to do it. He expects us to regularize his entry and secure authorization from the Government for the admission to Canada of his wife and children. We explain to him the difficulties that we must encounter and overcome and do not give him much hope. Our officials don't like these cases. They don't like people

(Continued on page 23)



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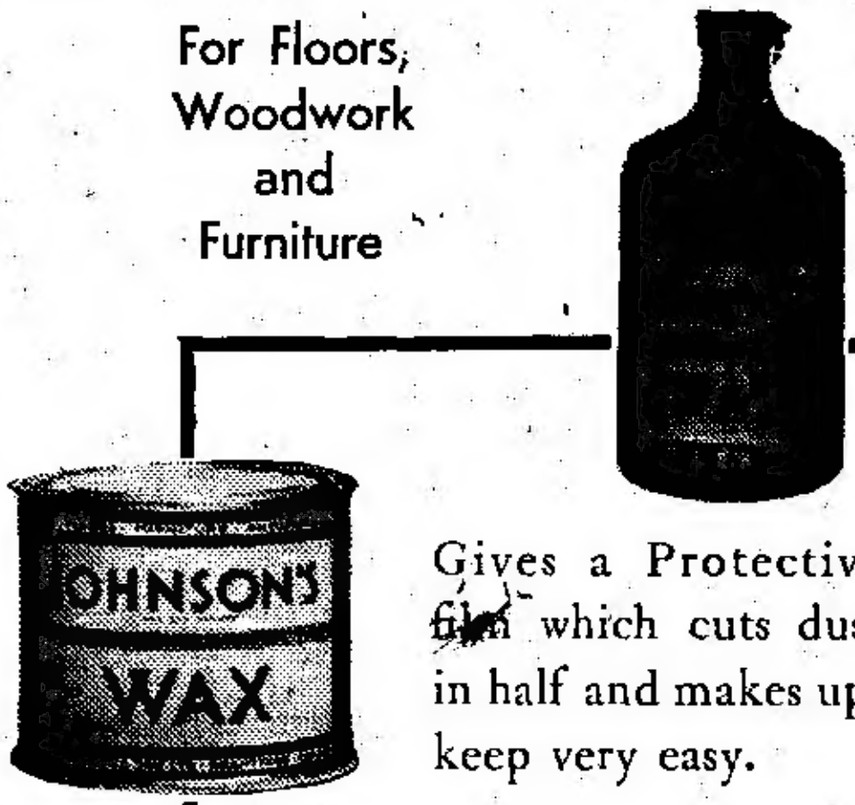

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Jewish Music: What Is Its Future?

By Joseph Lichstein, of Saskatoon, Sask.

(Editor's Note: A contribution of the writer in an attempt to promote Jewish music among Jews and Gentiles alike, was a three-hour public presentation held in Saskatoon last season, which embraced every important type and phase of Jewish music (including history). Aside from the completeness of the presentation, the event was unique in that mostly non-Jews performed the musical numbers, including songs in Hebrew and Yiddish. Preparations for this elaborate program, which took the author almost a year, involved much research, an extensive trip to the United States to gather the most authentic and authoritative historical data and the best musical examples, and interviews with world authorities in this field, such as Joseph Achron and Lazare Saminsky, composers, and Dr. A. Z. Idelsohn, historian.)

Jewish music still remains one of the least exploited among the great resources of the world in the field of art. In fact, comparatively few have ever given it the serious study, attention, or even support, which it deserves, surprising as it may be. The result is that Jewish music, which is traceable as far back as the Biblical ages, is as yet a comparatively unexplored field, even after over a quarter century of research, expeditionary, and creative work on the part of men like Engel, Idelsohn, Joseph Achron, Saminsky, Ernest Bloch, Rosovsky, Milner, Krein, Gnessin, Schalitt, Lvov, Zhitomirsky, Binder, Zeitlin, and Sulzer. Practically all of these men are past organizers and for years active supporters of a number of Jewish-music movements in Russia, Palestine, and America, which are gradually spreading to other parts of the globe; and let it be hoped that what has already been done here within recent years will prove to be the beginning of a somewhat similar movement in Canada.

In commenting on some of the special virtues of this great heritage of the Jewish People, Dr. Idelsohn, Hebrew musicologist, who can rightfully be called 'the Grove of Jewish music,' writes in a congratulatory letter: "Distinct in itself, yet linked to the musics of many peoples, Jewish song must delight every true musician (or music lover) with its intrinsic beauty and with the light it sheds from living tradition on remote periods of music history."

Here, of course, reference is implicitly made to the purer and better class of Jewish music—Jewish music that is all or for the most part genuine, authentic, and characteristic—in a word, distinctive. (For much of our Jewish music, past and present, due to having been written in foreign lands or in otherwise un-Jewish environment, is in reality only so-called, possessing little if any Jewishness beyond the mere title.)

Accepting the fact that there does not exist a more or less distinctive Jewish music even beyond the synagogue, the questions naturally arise: Which is and which is not distinctively Jewish music? What are the qualifications of true, idiomatic Jewish music?

As in the case of all folk music, the determining factors here are: source origin, and character of the themes; also, in the case of harmonized music, the harmonic structure (as there exists even a Hebrew harmony, based on Hebrew modes and scales); and even then, considering the music from the standpoint of the listener —that is, as the "finished product" to the ear—it needs the right interpreter, whether amateur or virtuoso, to express the Jewish sentiments that are in it. (A good deal of emotionality is necessary—and "Jewish feeling," which is found chiefly in those who have been brought up in Jewish environment, is a great asset —in the successful interpretation of Jewish music.)

Next, considering the comparative value of the distinctive and so-called Jewish music, to the world at large. It is reasonable to maintain that, notwithstanding that among the latter class we have a large number of the already internationalized so-called Jewish classics—such which

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are merely built on Jewish themes or bear Jewish titles.—the former class, on the other hand, by virtue of its original, distinctive qualities, is infinitely more valuable in that it is a distinct contribution to the world. Therefore, to further more and more the purer music is in the best interests of not only the Jews themselves but also to all other races.

Of course, it is only natural that the Jews, away from their native land with its better Jewish environment, should be inclined to overlook and neglect their own heritage amid the strong influence of the music of their resident country and neighboring countries, not to speak of the universal classics; but such negligence is unfair, not only to their own race but also to the others, for an art that is not practised soon becomes a lost art—an art lost to the entire world through sheer neglect at the hands of its heritors! Moreover, who but the Jew himself can be expected to propagate his music?—a music, with its own peculiar charm, which, the more it is heard the more it is realized by music lovers of all races and creeds (as examples, the well-known "Eili, Eili," the most popular Jewish song for the past fifteen years, and the famous "Hebrew Melody," by Achron, an excellent example of true, idiomatic Jewish music.)

From the earliest times, the Jew's music has been interwoven with his religion and his life; with the Jews, music was not just an art but a part of their lives, a language truly a language of emotions—a voice through which they poured forth their souls to Him 'that inhabited the praises of Israel!' All their poetry (e.g., the Psalms) and their regular prayers were chanted, or intoned. (Hence even our present-day chanting, or intoning, of the Bible and the prayers, usually guided on the printed page by a system of "ear marks" or note symbols, technically known as "trop," which accompany the words—one of the relics of the past.)

In fact—as we apparently do not realize—music is practically the Jew's only heritage among all the old arts of the world. In the past, his religion forbade the Jew to practise the plastic and pictorial arts; probably to a great extent his extreme conception of morality discouraged him from practising the art of the drama or dancing; while "external forces" may have prohibited him, directly or indirectly, from participating freely in certain other worthwhile arts. And yet the Jew neglects his music—music, the queen of all arts! Having only one traditional art, with all his present freedom to practise and further it, is its suppression or neglect by the Jew excusable? Let us draw more from the 'treasury of Israel's song'!

One wonders how, in full recognition and consideration of these aspects, any musician with Jewish blood in his veins—whether amateur or professional—could go through life with such indifference toward Jewish music—all classes of Jewish music, even the best. Yet this is the case with many of our trained artists and serious students, whose whole musical aspiration seems to be to "conquer" the immortal classics of the masters (Bach, Mozart, Beethoven, etc.), leaving their own music to die. Instead, however, let us spare a little time and attention to also our own heritage; protect and further it through utilizing, featuring, and studying it (there is a surprisingly great quantity and variety of Jewish music on the market at the larger music publishing houses and music stores). And in doing this, it will be found that whosoever "gives" toward the cause of Jewish music shall, in turn, "receive" tenfold—in pleasant pursuit, self-betterment, and solid satisfaction.

Former Jewish-Owned Business In Nuremberg Will Be Run On New Lines

The decision of Nuremberg Nazis to re-open a former Jewish-owned department store, Strauss's, is an economic experiment that is expected to have far-reaching consequences.

The National Socialist Retailers and Craftsmen Association, known as Hago, which will control the department store, has always been particularly powerful in this city. Often its principles have conflicted with the official policy of the Reich Ministry of Economics under the conservative Dr. Hjalmar Schacht.

Hago embodies the Nazi ideal of encouraging one-man business at the expense of large-scale capitalism. Large department stores, purchasing their goods in large quantities from nationally known companies, have always been bitterly attacked by Hago. Nazi small shopkeepers and tradesmen hoped the government of the Third Reich would do away with department stores entirely or turn over their departments to independent retailers. The present undertaking here is described as an attempt to offer an exemplary solution of this "burning problem."

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The Restriction Of The Entry Of Capital Into Palestine

By Joseph L. Cohen, of London, England.

The common sense view that the immigration of Jews into the National Home should be regulated according to the economic absorptive capacity of the country is now well established and is not seriously challenged. Difficulties arise, however, in deciding what is the absorptive capacity, and objective tests are still being sought. The difficulties are all the greater, because the statistical basis for such tests is still deficient.

Hitherto discussion has centred on the question of the number of new labour immigrants which should be sanctioned. This category, consisting of the "brain and brawn" of world Jewry, have, as a rule, little capital of their own, but in view of the great labour shortage which now prevails, the Government will, doubtless, increase the numbers hitherto allowed to enter the country.

An entirely new question has, however, been recently raised, though it is not suggested that it has emanated from official quarters. Should not the capitalist category, immigrants with over £1,000 who have hitherto been allowed to enter the country freely, be restricted? Even though the question be regarded as a purely theoretical one, it may be useful to set out briefly the case against the policy which it implies.

The restriction of the entry of capital into a growing country is an altogether unprecedented proposal. The lessening of the number of immigrants of Category A (the capitalist class) will involve their reduction by two or three thousand, and on the assumption that the Government desired a given number of immigrants, say, of 50,000, it will enable it to increase the number of labourers by two thousand.

But the evil effects on the general economy will be such that this change ought not to be attempted. The class of people who have themselves saved or who have inherited one to five thousand pounds are generally regarded as the most solid section of the community. They include the professional classes as well as the commercial and small industrialist class. A bigger proportion of the leaders of thought, science, industry and commerce emanate from this than from any other class. No one in Palestine has ever suggested that the entry of this category should be restricted.

The future development of the country requires large quantities of capital. It is inevitable that there should be a relative surplus of capital at certain periods, and a relative surplus of labour at others. No one knows, and there is no way of discovering, what should be the exact relation between the new capital and the new labour entering the country. An exact balance and harmony depend on numerous factors which the economic development of the country will itself tend to bring about.

Supposing it be decided to raise the amount required for Category A immigrants. Is there any information indicating that it is the £1,000 to £5,000 group that is not using its money and is responsible for the existence of idle bank deposits? If they are in fact employing their capital, then considerable harm will be done in lessening employment possibilities. There is a very little basis in fact for the view that the restriction of the entry of this category will have a direct influence on the amount of idle deposits.

Entry of capital tends in various ways to reduce the rate of interest and thus to stimulate enterprise. The short period rate in Palestine is now comparatively low, the intermediate rate is dropping. The long term rate is also undergoing a great change. This is altogether to the good, and nothing should be done to interfere with it.

The existence of unused deposits does no harm, and, on the other hand, enables the banks to make extra profits. They are, it is conceded, a po-

(Continued on page 27)

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The Movie Outlook

By Fred Eastman

We have considered the bright side of the movie outlook—the list of good pictures for 1934-35, some of which are already in exhibition, the fact that they are paying, the new humility among the better artists of Hollywood, and a serious if temporary, attempt among the producers at self-censoring their own product. All this we have seen as a result in part, at least, of the combined efforts of the Catholics, Jews, and Protestants representing more than half the population of America who are telling the producers in box-office language "What the public wants." In this article we shall consider the dark side of the outlook.

The producers have not been converted. The newspapers report that motion picture executives are hissing the purity label when it appears in previews in Hollywood and New York. The unvarnished fact is that they are giving us better pictures just now because they have been scared into it by the Legion of Decency's boycott. That Legion could have pled for better pictures until the cows came home, and their pleadings would simply have received courteous acknowledgement. But when the Legion abandoned pleadings and organized a boycott which made indecent pictures a financial liability, the producers, tingling from their spanking, turned toward better material. They are happy, if somewhat bewildered, to find the better pictures paying. But only the naive will believe that the industry will from now on produce only the "socially valuable" pictures. It will produce any picture that will make money. As soon as the Legion of Decency stops spanking, therefore, we may expect to find the industry returning to the older and easier formulas of sex and crime exploitation to make money.

No sense of social responsibility is yet discernible in the motion picture industry. The propaganda of the Hays office fairly reeks with piety. But when one turns to the trade organs of the industry, the tune is different. It is a tune which could be played upon the cash register, for its only theme is "Profits, More Profits." With the exception of a few editors such as Martin Quigley, P. S. Harrison, and Terry Ramsay, the tone of editorial comment on the demand of the Catholic, Protestant, and Jewish leaders has been one of resentment. In substance the producers say, "The churches sell religion, the theatres sell entertainment. Let each stick to its own field." The religious folk reply that the churches do not "sell" religion. The task of the churches is to build character. It is folly for the people of America to support churches and schools to this end while at the same time they support an industry much of whose product is destroying character faster than the churches and schools can build it. The industry insists, "The pictures do not have effects on character. They are just entertainment." Thereupon the religious folk cite the nine volumes of findings of the Payne Fund. These findings issue from the careful four year studies of the social scientists of seven of America's leading universities. They reveal by scientific tests the effects of movies upon children's health, emotions, attitudes, and behaviour patterns. But the motion picture industry cannot be bothered to read such treatises. It prefers to listen to the cash register.

The prevalent notion in constructing motion picture programs is still to make every program to "please all tastes." Thus a good feature will be coupled with a cheap and tawdry short, or a good short with a mediocre feature. The result is to irritate all tastes, not to please them. The stupidity of this practise

(Continued on page 18)

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ZIONISM TO-DAY: AN APPEAL FOR INTERNAL PEACE

By Professor S. Bradetsky

I am becoming more and more convinced that the methods of party politics adopted by parties in Zionism to-day constitute a serious danger and that it is the first duty of Zionists to concentrate on the most important task of the Movement to-day, namely, the elimination of party strife.

The most important need of present-day Zionism is internal peace.

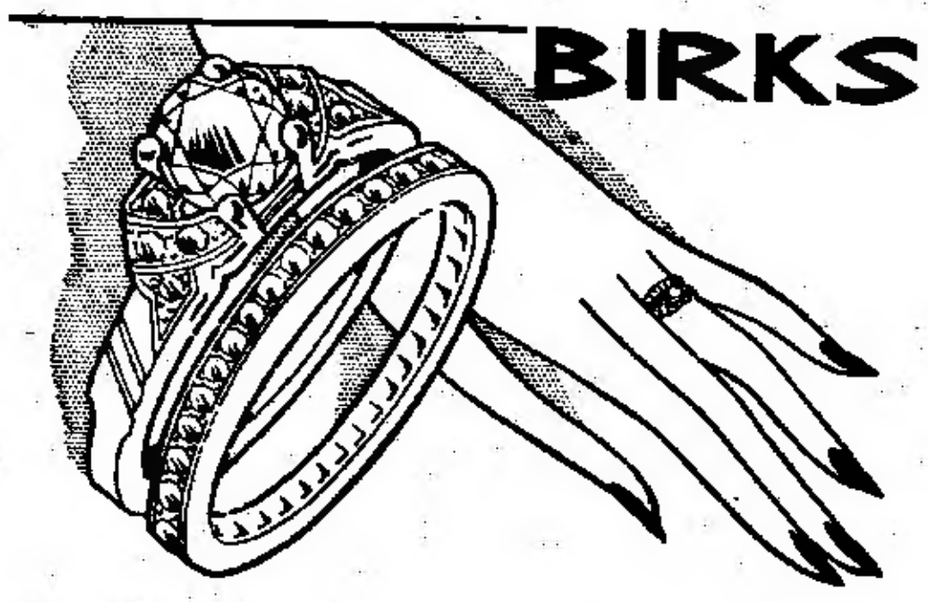
In many countries, and particularly in Palestine, we give the appearance of having become a mass of mutually destructive factions. We seem to have been overtaken by something which is not normal and legitimate party division, but a spirit of internal enmity such as our people has not known since the factions within the walls of Jerusalem delivered over to Titus.

There are three aspects of the danger which threatens us in consequence of this internal chaos. The first is the danger to our external political status. It is clear from much that has happened recently that our enemies are beginning to rejoice over the factious hatred in the Yishub and in the Division and are preparing to make use of it for our destruction. There is no problem, no matter how important, with regard to which we can count upon that completely united front which is essential to safety and success, and we are already witnessing attempts to play off one part of the Yishub against another, to our detriment and loss. Our non-Jewish friends, who believed us when we claimed that Zionism was an idealist movement based on moral principles and a sense of justice towards the Jewish people, are nonplussed and alarmed at the spectacle of our internal enmity and strife.

The second danger concerns the status of Zionism in Jewish life. For a generation Zionism had to fight for recognition. Then came the Balfour Declaration, which raised Zionism to one of the main issues in Jewish life. We still had to face the spirit of assimilation; but the German catastrophe of 1933 demonstrated the hollowness of the assimilationists' policy, so that at no time in our history was so favourable an opportunity offered to Zionists to take the lead in Jewry, and to make the upbuilding of the National Home the supreme issue in our life as a people. Only recently we have seen how schemes for large Jewish settlements in territories other than Palestine simply melted away before the obvious inevitability of Palestine as a solvent for Jewish ills.

Yet the prestige of Zionism in Jewry is in danger to-day as it has never been before. The ordinary Jew can but look on in amazement and disappointment at the sight that is presented to him by the ever-growing number of Zionist parties and sub-parties, some of them using such language and tactics as can only be compared to some of the most unfortunate manifestations of the party spirit among other peoples.

Thirdly, there is the internal danger to the Zionist Organization itself. For more than a decade thoughtful observers of the Zionist Organization have been driven to the conclusion that it is not a single Organization with sections representing divergencies of interest and emphasis, but rather a number of separate and independent Organizations willing to meet one another only for the purpose of mutual attack. The Congress, which used to be a demonstration of national concentration and unity, is in danger of becoming a demonstration of national disunity. In the last few years, the situation has become markedly worse, and there are now many Zionists who are convinced that the Zionist Organization is faced with inevitable disruption.



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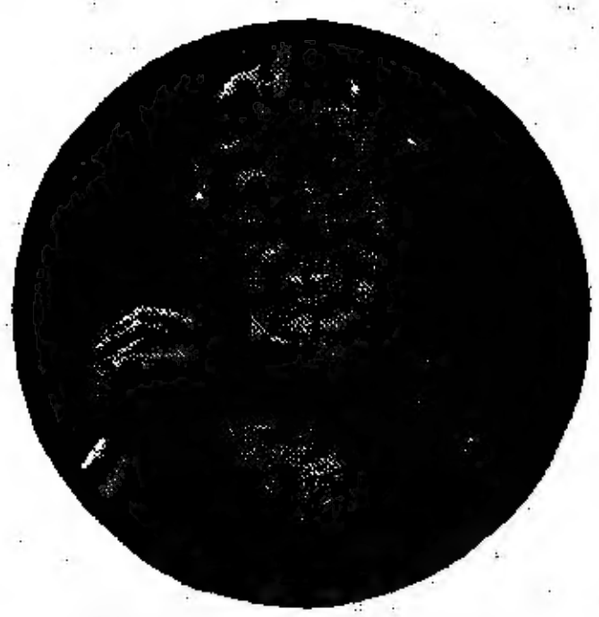

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These dangers must be overcome before it is too late.

It is obvious to every impartial observer that a certain section of the Movement has for years past been behaving in a manner contrary to all Zionist discipline and loyalty, and using methods of controversy which are inconsistent with the dignity of our Movement, and which sink to the lowest levels of personal vilification. It is extraordinarily difficult to remain calm and to avoid being provoked in the face of such methods. The problem to-day, however, is not merely that of fixing blame, but rather that of saving ourselves from disruption internally, from the loss of our status in Jewry, and from the loss of our external political position. Our first need is, therefore, to find some means of pacification, and our policy now and for the near future must be: **Peace and Internal Concentration.**

My conception of General Zionism is not that of a party; nor am I out to fight the parties which already exist in the Movement. I conceive General Zionism as something above party, ready to adopt whatever rightful measures any party may propose. General Zionism must occupy the central position in the Movement, as the uniting element and mediatory force between all groups.

In the formulation of the policy of any group, there are usually three sections: the first consists of such items as are common to the policies of all or nearly all groups; the second consists of certain fundamental points of view which distinguish this particular group; the third contains items of immediate action which the group considers vitally essential and in regard to which delay would be fatal. I shall deal with the policy of General Zionists like myself in this manner of sub-division.

Of the items of Zionist policy that unite us all, or practically all, the most important is, of course, the Basle programme—the essence of Zionism. Further, whereas some years back, there were very marked differences between various sections of the Movement in regard to the external policy of Zionism, I think that there is remarkable unanimity to-day in regard to the problems of external policy. If we omit the Revisionists, all the other sections of the Movement agree fundamentally in regard to our policy in relation to the Mandatory Power and to the Arabs.

There are, of course, differences in emphasis or in mode of approach, especially between those who do and those who do not temper their policy with consideration of reality; but I think that in respect of external policy, a united front can be constructed extending form Labour to the Mizrachi, and including all the various types of General Zionists, possibly even more if Revisionism would reckon

(Continued on page 30)

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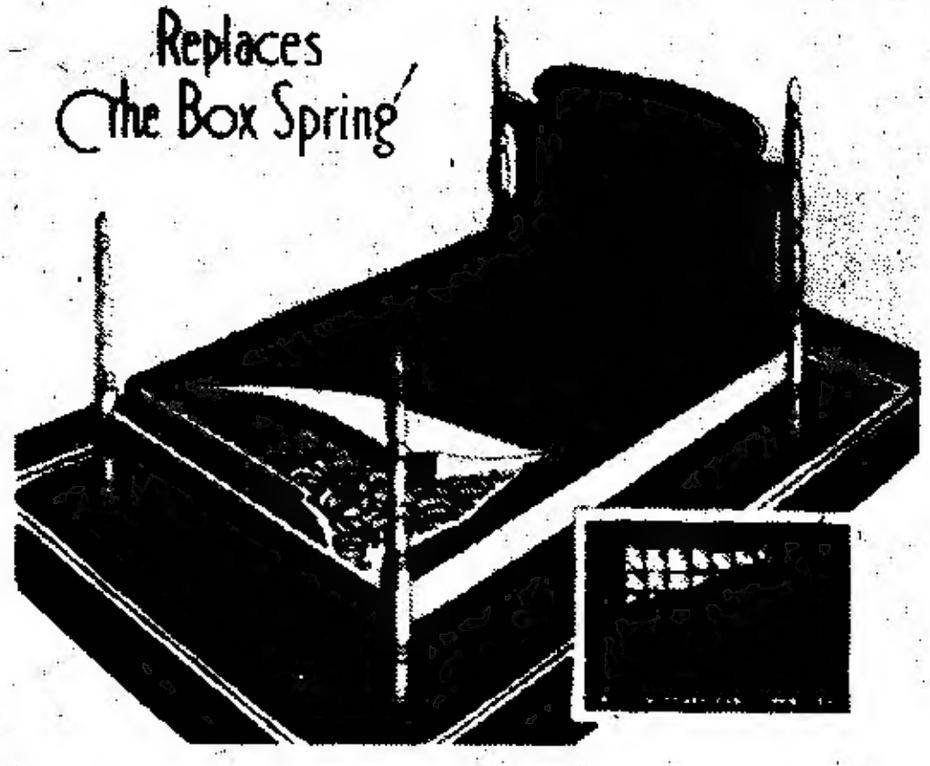

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Molly Picon And Yiddish Comedy

After three full years of wandering, through the fleshpots of Egypt rather than in the wilderness, Molly Picon has returned to Second Avenue and the Yiddish stage. "Here Runs the Bride" is the name of her vehicle, with the libretto credited to Ossip Dymow, the music to Joseph Rumshinsky and the general direction of everything, including the star herself, to Jacob Kalich, says William Schack in the New York Times.

With Miss Picon as ingratiating as ever and her talents intact, it is a pleasure to see her again on her native stage. Yet the event should be more stirring than it is. The reason is, I suspect, that, knowing of her versatility, one expects her always to go on to new achievements herself, and, further, to raise the level of Yiddish musical comedy in general. In her opening play of the season she has hardly done either.

"Here Runs the Bride" is set in the old country, in the olden days. A marriage has been arranged between a youth and a girl who have never as much as set eyes on each other. On the train carrying them unhappily to this union both of the betrothed indulge in a flirtation, which, however mild, convinces them that they should not marry without love and that they should flee the impending catastrophe. By the veriest coincidence they have had this innocent flirtation with—each other. Since it was so innocent—as between an upper and lower berth—that they did not see each other, the way is open for complications almost enough to carry a three-hour play. The young lady, disguised as a boy, is picked up for military service. The young man, who was marrying in order to avoid conscription, is likewise put into uniform. Needless to say, they find themselves in the same barracks, and the situation is happily resolved with a neat Dymowesque touch when they meet there in an upper and lower bunk reminiscent of their first meeting place

All this provides plenty of opportunity for entertainment. Miss Picon eats her chicken and herring demurely in her upper berth; as a recruit she is properly awkward and cheeky (Why don't you make up your mind?" she asks the officer drilling them in the manual of arms. "Do you want the guns up or down?"); she sings, dances and clowns with zest and untiringly. But more than in any single detail, she reveals herself as a true artist in her constant alertness, in being alive every moment she is on the stage whether she happens to occupy the focal point or not. There are no dead spaces in her performance.

There is more entertainment in the show, too, for the supporting cast has been dealt with generously. With the irrepressible Michael Rosenberg, Dave Lubritsky, Sam Kasten, Annie Thomashefsky and that impudent miniature menschel, Frankie Shechtman, it has a formidable battery of comics. Leon Gold, Muni Serebrov and Selma Kantor sing, though almost every one else does too; and others contribute their bits. Mr. Rumshinsky's music, it largely familiar, umpahs along pleasantly.

Fair enough entertainment: why then the solemn reservations made above? First, as to Miss Picon herself. She pleases, as she can hardly fail to, but she hardly surprises, as it is in her to do. For she is among the comparatively few musical-comedy players whose artistry transcends their immediate personalities. She doesn't have to be always the appealing waif. She can take off male and female, young and old, the rowdy and the refined. But in "Here Runs the Bride" she picks out too much from an old bag of tricks. Significantly enough, the best single thing she does—a burlesque of a Yiddish theatre audience—is not only an irrelevant interpolation in the play but an item from her répertoire. Delightful and perfect as it is, it hardly belongs in a new show.

This shortcoming, the lack of new material, is no doubt correlated with the conventional handling of the play as a whole. Here one must expand the indictment to include, not only the current offering at the Second Avenue Theatre, but all the musicals in Manhattan, Brooklyn, the

(Continued on page 23)

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Anti-Nazi Conference Represents All Categories Denounced By Nazism

International Meeting Plans To Push Boycott Movement

Delegates in London to promote and intensify the international boycott of Germany as long as the present German Government continues to prohibit freedom of organization and expression, composed the International League or the Boycott of German Goods and Services and represented all categories of society denounced and oppressed by Nazism. Naturally there were many Jews among them because, more than any others, the German Jews have felt the full weight of Nazi oppression and anti-Semitism is the principal basis of the Nazi creed. But the organization is actually non-sectarian and far beyond anything merely Jewish. Labor looms large in it and both Protestants and Catholics are represented in the membership. It is, in fact, an expression of the revolt of world liberalism and democracy against a régime and a theory the aim of which is to destroy democracy and liberalism.

The countries represented include Great Britain, the United States, France, Belgium, the Netherlands, Czechoslovakia, Poland and Rumania.

The American delegates are Samuel Untermyer; Paul Hutchinson, editor of The Christian Century; R. J. Beamish, former Secretary of State of Pennsylvania, and Mrs. Mark Harris of Chicago, secretary of the women's division of the league. Dr. Hutchinson is a Protestant, Mr. Beamish a Catholic. The intention to centralize and direct the anti-Nazi boycott movement that has sprung up spontaneously in countries the world over. This will be done by searching out and making known alternative sources of goods now supplied by Germany, by compiling and publishing statistics regarding economic conditions and the trade decline in Germany and by initiating propaganda and counter-propaganda against Nazism. World sentiment, in the opinion of the conferees, will thereafter complete the job.

The American Federation of Labor is not directly represented at the conference, but its attitude towards the movement has been effectively made known in a letter sent to the conference by President William Green expressing the federation's "deep interest in its deliberations and entire sympathy and accord with its aims and purposes." After citing the resolutions adopted by the federation at two successive annual conventions officially endorsing the boycott, Mr. Green says:

"The members of organized labor of the United States and Canada regard the blessings of liberty, freedom and democracy as a priceless heritage. They regard each as a fundamental principle upon which the free and independent democratic organizations of labor have been firmly established. Men and women must be free to organize, bargain collectively, strike against oppression and injustice and administer and direct the affairs of trade unions in a democratic way if the principles of free government are to be maintained.

"The rights of minorities in all countries must be respected and preserved if international good-will and peace are to be promoted and maintained. Labor in the United States has regarded the persecution of the Jewish people in Germany merely because they were Jews with feelings of resentment and horror.

"The recital of these facts and these principles for which organized labor in the United States and Canada firmly stands will convey to your conference the real basis for the declarations successively made by conventions of the American Federation of Labor in opposition to the destruction of trade unions and the persecution of their members and of minorities in Germany. In submitting this communication to the conference I extend my personal felicitations and best wishes for a satisfactory and successful meeting."

Statistics were submitted to the conference showing the progress of the boycott thus far despite its comparative lack of organization. In many countries, it was declared, merchandise previously imported from Germany is now being manufactured by home industry, thus stimulating home employment. Bel-

(Continued on page 41)

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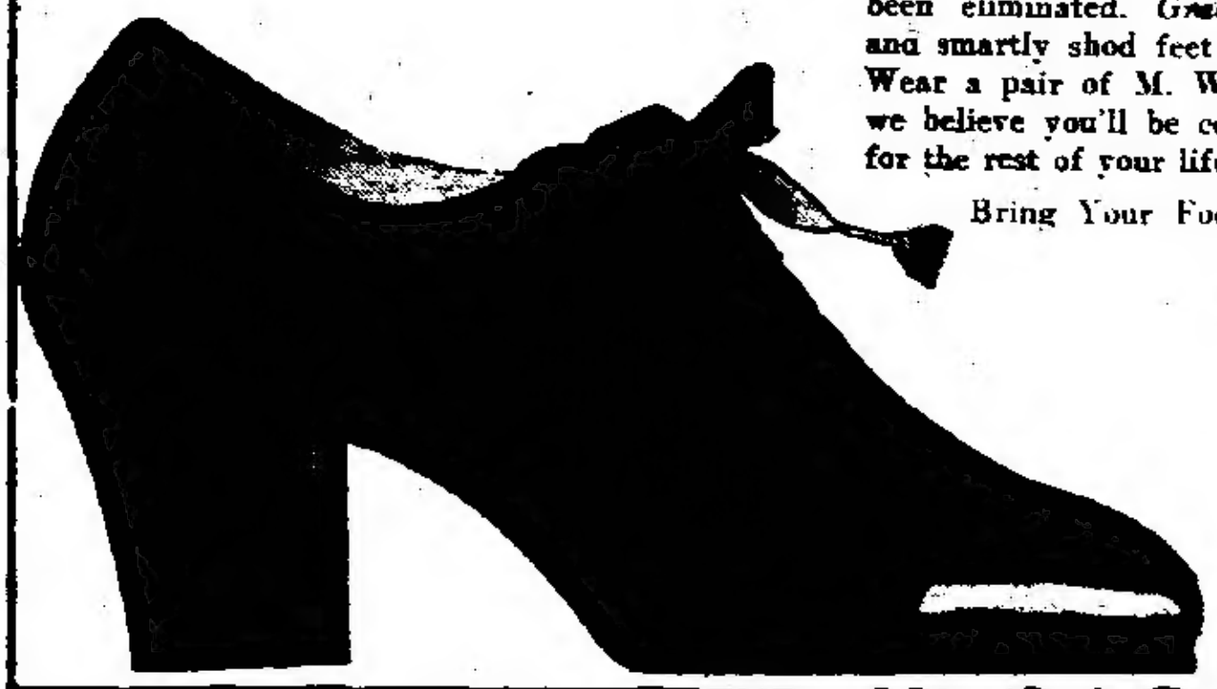

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Nuremberg Nazis Want To Destroy Department Stores As Blow To Jews

Act Against Government Order Not To Interfere With Christmas Trade

The motives and aims that guided National Socialist leaders in Nuremberg in taking over the Strauss department store and converting it into a semi-public corporation owned by all "Aryan" Nuremberg merchants subscribing to the stock was explained before a large audience in the Coliseum by Karl Holz Nazi district leader under Julius Streicher, anti-Semitic chief of Franconia.

The motives, he explained were to destroy "Moloch department stores," deal a blow at the "distructive will of Pan-Judaism" and solve the department store problem by the elimination of all "private capitalistic business tendencies."

The aims, he said, were to see to it that Germans bought their Christmas gifts in a "German store" and to save the jobs of 200 German employes.

This action caused considerable perturbation both at the Ministry of Economics and the Reich headquarters of the National Socialist Association for Commerce and Trade, the local branch of which is undertaking the management of the new store. It is all the more perturbing because the Economics Ministry, headed by Dr. Hjalmar Schacht, has just issued orders forbidding any interference with Christmas trade, including that of department stores and "non-Aryan" shops.

But Herr Streicher has always been king in his own domain and Herr Holz concluded his speech with this peroration:

"Here are the people; there is Judaism. In this manner we will continue our fight in the spirit that Julius Streicher has set for us."

The Nuremberg action may have been influenced by the fact that German department stores have begun to recover from the blow dealt to them by the Nazi accession to power. Their total quarterly turnover this year, as compared with the previous year, was 88.1 per cent during the first quarter, 100.3 per cent during the second and 110.5 per cent in the third.

Merchandise stores without food departments showed a turnover equal to or exceeding that of speciality shops, for whose benefit the whole anti-department store campaign was launched.

Herr Holz announced that subscriptions for the total stock of the new corporation were already assured, with individual subscriptions ranging from 500 marks upward. Nuremberg's factories and artisans, he said, would supply quality goods to the store to replace the "trash" of the Jewish store and an "ideal department store" would be ready for a grand opening.

The Frankische Tageszeitung, Herr Streicher's own paper, in describing the Coliseum meeting said:

"Party Comrade Holz tore the shabby mantle from the Jewish disguising art and showed the shameless greed and brutality of Jewish business methods in all their repulsive nakedness. He placed the egotism, the vile striving for power and the spoiled thought of Jews in the clearest light.

"With the idealistic enthusiasm that speaks out of the fighting organ, the Stuermer, he won the business men present as aids in the battle against the nihilistic will of Pan-Judaism."

In his speech itself, Herr Holz said:

"Since the National Socialist accession to power many Jewish businesses have gone over into German hands. That is not the merit of the German business world but the sole merit of National Socialism. We will not give up the fight against Jewish department stores. We will see to it that our people buy their Christmas gifts at German stores.

(Continued on page 37)

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THE SOVIET THEATRE

The vastness of Soviet theatrical life can hardly be reflected in a ten-day festival in Moscow. It must be remembered that some of the most interesting theatres of the Soviet Union today are far away from the capital; for instance, the Rustavelli Theatre in Tiflis, the Ukrainian Theatre in Karkov and many other theatres of the minor nationalities on which Soviet Russia prides itself. Also, many of the theatres of Moscow are often on the road.

Those who maintain that the Soviet theatre is mainly used for propaganda would find that their contention has little foundation upon acquaintance with the repertory of the last two years. Plays criticizing different phases of the Soviet Government or the Communist party are welcomed, providing the author is in sympathy with this régime and his criticism is constructive. For instance, Afinogenoff's "Fear" impressed non-Russians as propaganda. But here it was accepted as discussion and constructive criticism. However, the chief mission of the Soviet theatre today is to entertain and educate the people; this includes not only the workers, the peasants, the Red Army, but also the intelligentsia and the old bourgeois classes, of whom there are hundreds of thousands actively engaged in the social and economic life of the country. This group is considered as worthy Soviet citizens, and their cultural demands are reckoned with, necessitating trips by the best theatres to the industrial centres in Siberia, Don Basin, Kusbas and in the kolkhozes.

Although the government receives foreign tourists most cordially, it does not sacrifice the cultural needs of the other industrial communities in order to keep all the theatres in Moscow for the festival. Because of that it happened that during the recent festival the Theatre of the Revolution, the Nemirovich-Dantschenko Musical Theatre with its exciting production of the opera "Lady Macbeth" by Shostakowicz, the Realistic Theatre under the direction of Khlopkov, and the fascinating Gypsy Theatre were not in Moscow. That is one of the main reasons why in the repertory of the recent festival only "The Negro-Boy and the Monkey" of the Children's Theatre, "Intervention" by the Vahktangov group and "The Optimistic Tragedy" in the Kamerny were representative of the present-day Soviet theatre. On the other hand, "The Marriage of Figaro" in the Moscow Art, "200,000" in the Jewish Theatre and "Lubov Yarovaya" in the Little Theatre, though excellent productions, are of the "NEP" period. The choice of Dumas's "The Lady With the Camellias" by the Meyerhold Theatre was unfortunate. Although the production has high moments it does not represent Meyerhold's theatrical genius, which in the opinion of many has had a powerful influence on the Soviet theatre today. Borodin's "Prince Igor" and Tchaikovsky's ballet, "Swan Lake," at the Grand Opera are gorgeous performances and well worth a trip from America; but they too do not reflect the theatrical life of the Soviet Union.

Foreign visitors have been amazed at the lavish treatment the government bestows upon the writers, composers, actors and the artistic world in general. They are surprised that, second only to the schools, universities, institutes and conservatories, the Commissariat of Education occupies itself with the theatres, its exponents and actors; and that theatres like the Moscow Art with its many studios, the Grand Opera and Ballet, are under the direct supervision of the Central Committee of the government. These theatres are considered of such importance to the cultural life of the country that they are especially privileged and given unlimited funds; also peoples' artists like Stanislavsky, Nemirovitch-Dantchenko, Geltzer, Tchekhova and many others, including some writers, receive large sums of money for travel abroad, for health cures, for pleasure or educational trips. At the same time, the young artists are given opportunities to develop.

The inner quarrels between different theatres, apparently the necessary evil of theatrical life all over the world, have temporarily been

(Continued on page 37)

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Palestine Is Not National Homeland But Source Of Revenue For Jewish Capitalists, Visiting Speaker Charges

Ruthless Exploitation of Jewish Worker Is Making Country Battleground, Angry Zionists Hear

Fascist dictatorship is imminent in Palestine because capitalist investors are more interested in their profits than in building the country into a Jewish national homeland, Joseph Opatoshi, Jewish writer and lecturer, told an overflow meeting of Montreal Jewry, that crowded even the speaker's platform to hear his address on "Palestine and Soviet Russia" under the auspices of the Jewish People's Library at the Hebrew Educational Institute, St. Joseph boulevard west. The meeting was enlivened by occasional shouts from ardent Zionists in the crowd who took decided exception to various phases of the lecturer's discussion of existing conditions in Palestine.

Developing his theme, Mr. Opatoshi emphasized the point that while Palestine is the Jewish national homeland through tradition which has tied Jews to the country for centuries, the present policy of exploiting the Jewish workers and favoring Arab labor because of cheaper labor costs, is making the country a three-cornered battleground of Jewish worker against the Arab and the Jewish capitalist against the worker. In stressing this point, the speaker stated that he was speaking as a nationalist Jew who had made a study of Palestine as a Jewish homeland from a realistic viewpoint, possible only through personal experience in the country.

Capitalist exploitation of Palestine is as ruthless as the German persecutions, Mr. Opatoshi continued. He foresaw a dictatorship government in Palestine because of the division between the Zionist worker and the so-called investor in Palestine's future. "The pioneers who toil in the fields are not given the opportunity to share in the productiveness of the land and for this reason they are moving into the cities to look for work. But here, too, the worker is faced with a situation more serious than on the farmlands."

It was at this point, particularly, that the audience of approximately 800 persons in a hall that ordinarily accomodates 500 showed resentment over statements that they felt to be contrary to the accepted version of the actual situation in Palestine. Replying to these loud protests, Mr. Opatoshi declared that he was dealing with cold facts. "Those who point only to the economic stability of the country," he added, "are stating but half of the actual situation." From the Jewish workers standpoint, he said, Palestine is not a national homeland, "but a source of revenue for Jewish capitalists hiding under a cloak of Zionism."

If the urge of gain overcomes the accepted belief and precepts of Zionism, then Jewish workers will be forced to abandon all hope of creating a national and cultural homeland in Palestine and accept the Russian offer of Biro-Bidjan or Jewish settlement. "Here, at least, the Jew will be given complete freedom to settle and develop the country into a Jewish homeland free from the dangers of capitalist exploitation and fully protected from anti-Semitism by the Soviet Government which lays down the law in this regard with an iron hand," the speaker said.

Concluding, Mr. Opatoshi pointed out that Palestine, at present the only other country besides Russia in the world where the gates are open to Jewish refugees, is forgoing all hopes of future development because of internal national divisions. These divisions, moreover, are creating a situation impossible to remedy. The one road open, even if followed reluctantly, is Russia, where absolute freedom is offered.

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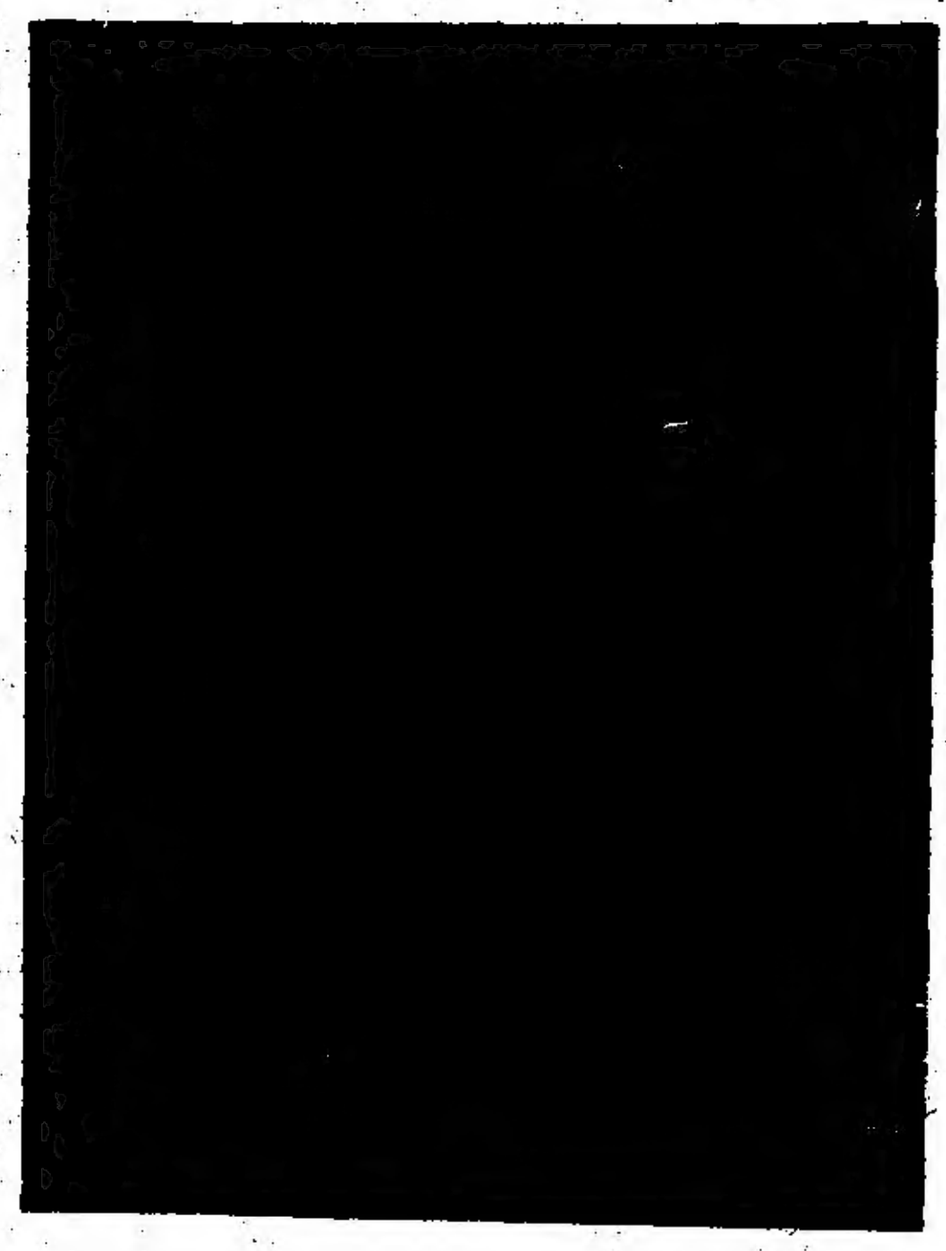
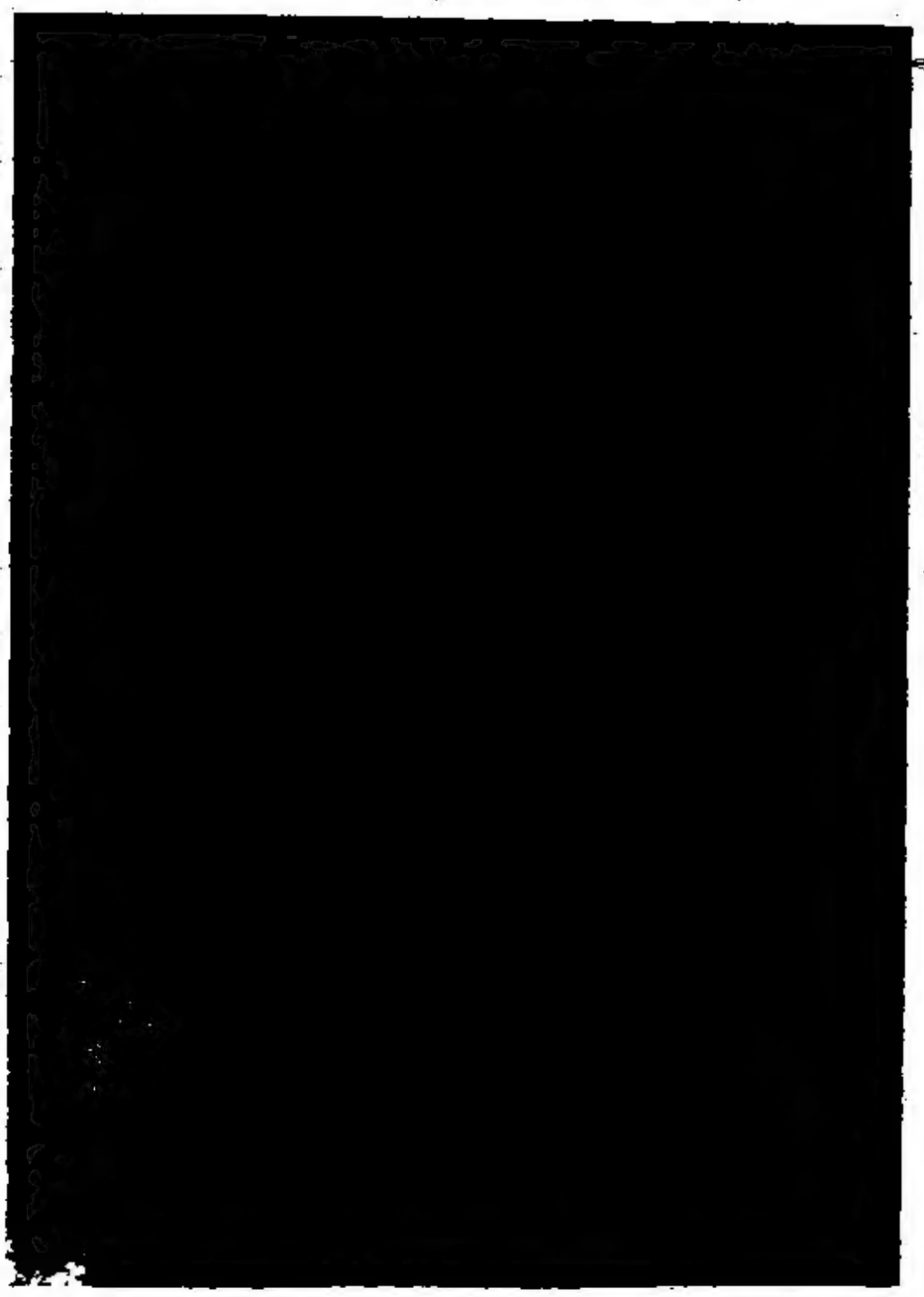


Joseph, two year old son of Mr. and Mrs. David Vise, 16 Elderwood Drive, Toronto
—Photo by Violet Keene, (Eatons-College St.)



Howard Arnold Phillips, son of Alderman and Mrs. Nathan Phillips, whose bar-mitzvah takes place, Saturday, December 1st, at Holy Blossom Synagogue
—Ashley and Crippen

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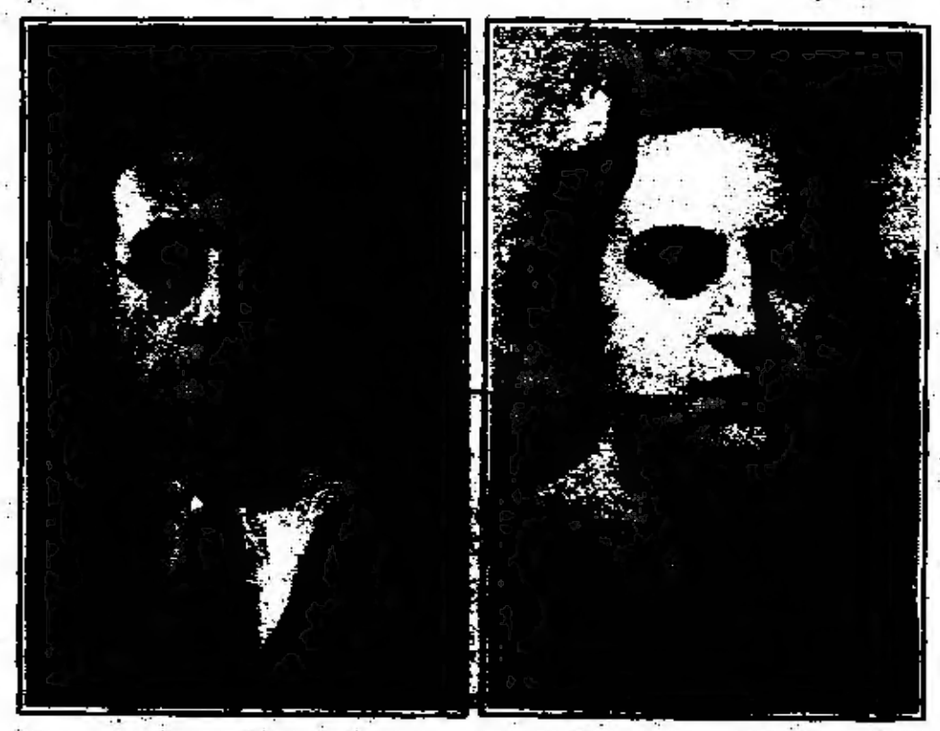
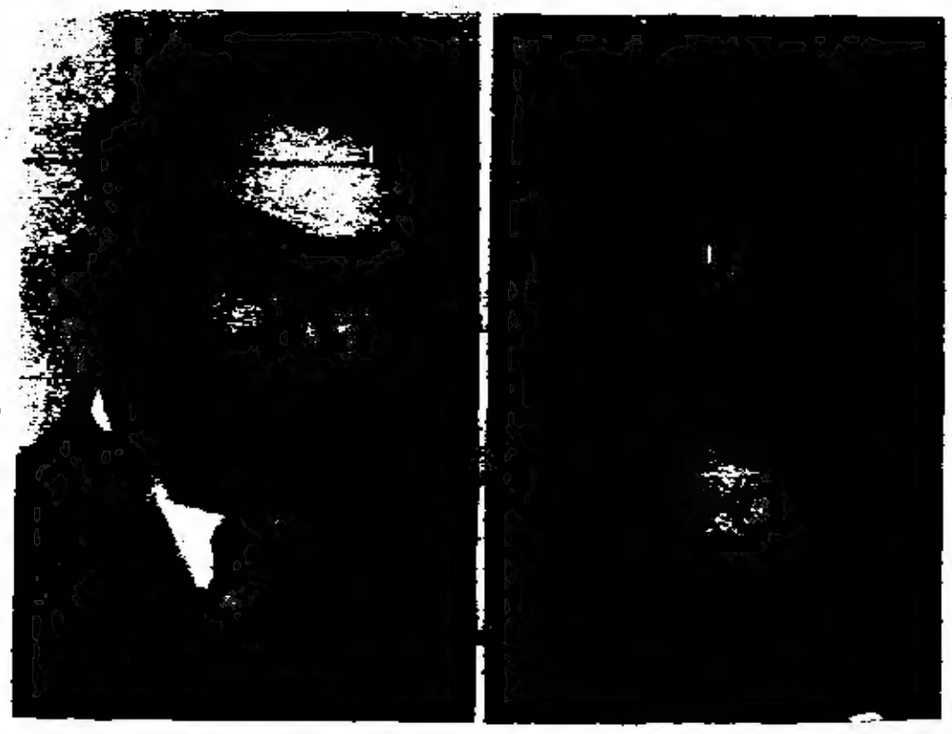


Mr. and Mrs. C. B. Fainer of Westmount will be at home in honor of their daughter Annette's engagement to Max Gruber, son of Mr. and Mrs. S. Gruber from 4 P.M. to 9 P.M. on Sunday, December 2nd.



Mr. and Mrs. Lou Cohen, formerly Miss Fay Winner, of Montreal, whose marriage took place recently

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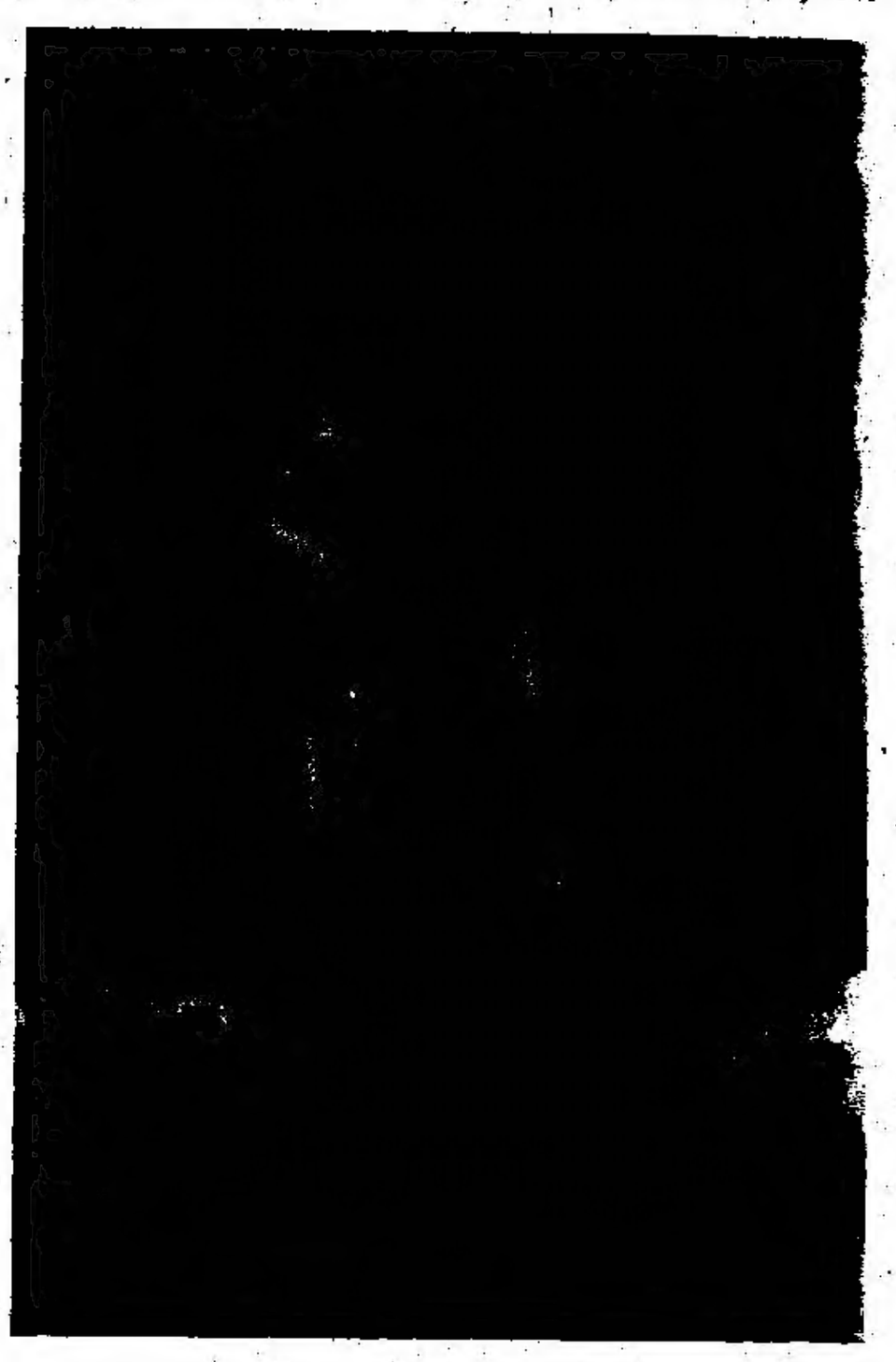

Miss Rose Goldblatt, brilliant scholarship student of the Royal College of Music, London, England, who is returning to Montreal in April. She is a former pupil of Stanley Gardner

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THE Technical Schools of the Province of Quebec, in the mind of their founder, the late Sir Lomer Gouin, were to supply to the business and industrial corporations of the Province, men of ability and knowledge. The legitimate goal of Sir Lomer Gouin has been achieved and today skilled labour, experts in all trades possessing a competency confirmed by official diplomas from our Technical Schools, are available for positions of trust in the industrial and commercial fields.

I believe it is the duty of the employers of the Province of Quebec to acknowledge the ability of those men by giving them preference in all spheres, as this shall not only constitute a recognition of the work that has been done by the Government, but also a move towards co-operation, a move which is today more than ever, an essential element to the welfare of our Province.

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Corporation directors, managers, and in a general way, employers of all categories, should fully realize that by entrusting to our school graduates part of their responsibility they are promoting the success of their enterprises. By so doing, they are certain to have not only men of recognized competency but also men having the same mentality as that of those under their supervision.

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ATHANASE DAVID, ***Provincial Secretary***

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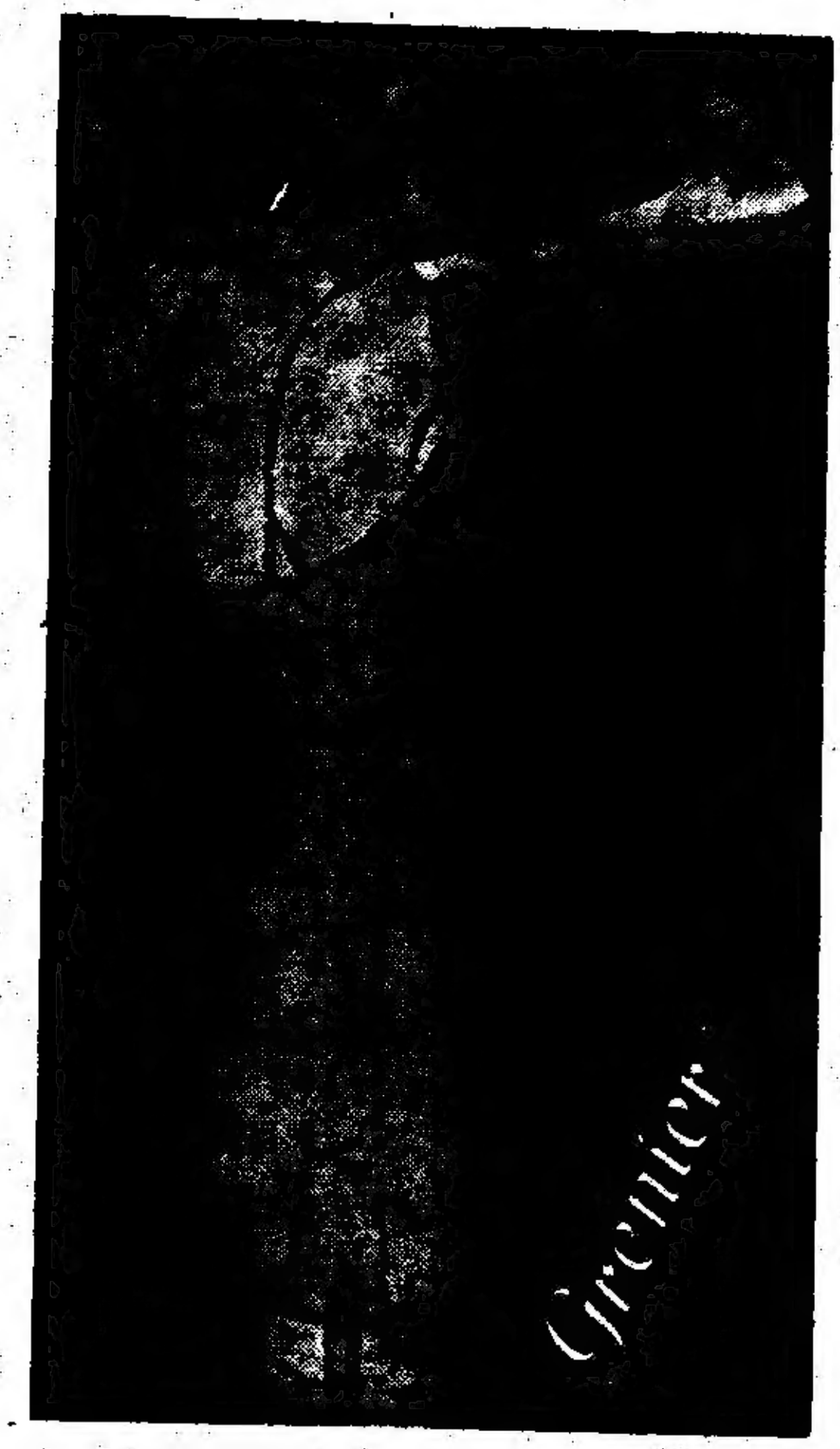

C. J. GRENIER & COMPANY, MONTREAL

Left:—Mrs. Bercovitch, formerly Miss Violet Ettenberg, only daughter of Mr. and Mrs. J. Ettenberg, Haddon Hall, whose marriage to Dr. Abraham Bercovitch, of Montreal, took place quietly in Temple Emanu-El

—Garrett

Mrs. Thomas W. Brown, left, who before her recent marriage was Miss Jeannette Fisher, daughter of Mr. and Mrs. S. Fisher, Beatrice Street, Toronto, and Mrs. Joseph E. Goldblatt, who before her recent marriage was Miss Hilda B. Feldman, daughter of Mr. and Mrs. J. Feldman, 111 Beatrice Street, Toronto

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Mrs. S. Greenberg, lower left, one of the general convenors of the bazaar and dance which takes place December 18th. and 19th. at Toronto Men of England Synagogue in aid of the Jewish Old Folks Home; and Miss Sophie Gold, lower right, Secretary of the Home, who is assisting with the bazaar and is convenor of the dance

—Photo of Miss Gold by Bain's Studio

Lionel Petschin, age seven, and Mervyn Petschin, age two years and three months, children of Mr. and Mrs. W. Petschin, 8629 Waverley Street, Montreal; picture taken 3 years ago

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Ashley and Crippen

Mrs. Percy Halpern, top left, who before her recent wedding was Miss Sally Sacks, of Toronto

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Mrs. Jack Korman of Toronto, one of the conveners for the Junior Hadassah membership campaign.

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Approaching Marriages

The marriage of Laura, daughter of Mr. and Mrs. Joseph Schubert, to William V. Victor, son of Mr. and Mrs. A. Victor, takes place on Sunday, December 23.

The marriage of Miss Florence Shoob, daughter of Mr. and Mrs. S. Shoob, to Barney Schwartz, son of Mr. and Mrs. M. Schwartz takes place December 23 at Chevra Kadisha Synagogue.

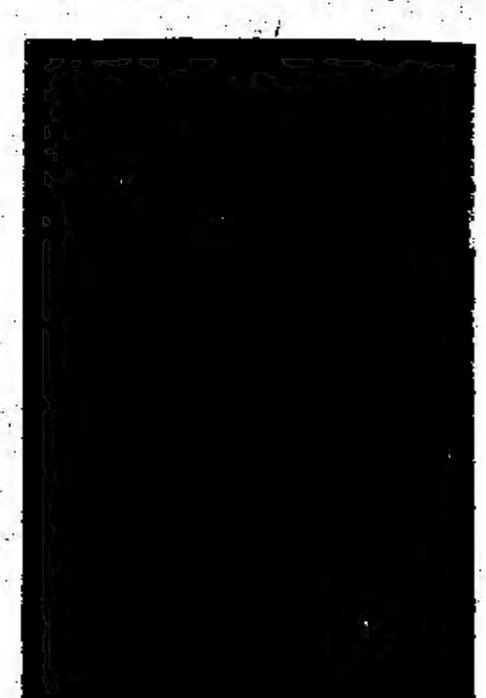
Mr. and Mrs. L. B. Diamond, of Outremont, announce the approaching marriage of their daughter, Hannah, to Berman (Ben), son of Mr. and Mrs. J. Mayoff, to take place on January 6.

ENGAGEMENTS

Mr. and Mrs. M. Shedlack announced the engagement of their youngest daughter Lily, to Peter, son of Mr. and Mrs. S. Tobenstein.

Mr. and Mrs. M. Brown, Querbes Avenue, announce the engagement of their daughter, Betty, to Irving Bordo, son of Mrs. Bordo and the late S. Bordo.

Mr. and Mrs. S. Friedman ,of Outremont, announce the engagement of their daughter, Edith, to



Anne Sheiner, daughter of Mr. and Mrs. J. Sheiner, of Montreal, whose engagement to Irving Anchel, son of Mr. and Mrs. S. Anchel was recently announced

Harvey Harnick, of Toronto, son of Mrs. M. Harnick and the late Mr. Harnick.

Mr. and Mrs. Max Horwitz, Marlowe Avenue, announce the engagement of their daughter Mary, to Louis M. Littner, son of Mrs. B. Littner, of Montreal; the marriage to take place the latter part of February.

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Children of Mr. and Mrs. Saul A. Friedman, Sault Ste. Marie, Ont.; Myrna, at the age of two and a half; Jerry, at the age of one and a half years

HUMAN INTEREST STORIES FROM THE FILES OF THE JEWISH IMMIGRANT AID SOCIETY OF CANADA

(Continued from page 5)

who try to solve their immigration problems by "taking the bull by the horns".

His only chance is an appeal to the Minister. We proceed to Ottawa and Fishman accompanies us to Ottawa. We plead for his admission. We argue that his services as a teacher are required in this country and we ask for favourable consideration. Fishman is waiting outside in the Minister's ante-room for the fateful decision. If only he had put on a clean shirt that day. It so happened that the Minister stepped out of his room for a minute. He saw Fishman waiting outside and when he returned, he told us that he was inclined to grant our appeal at the beginning, but not after he saw our protege.

Poor Fishman. He had to go back to Poland. But he is back now with his wife and children. After he sailed, we renewed our representations and secured his entry.

"I could have saved $500 in transportation expenses if I had had a clean collar on the day I went to Ottawa with you. My situation was so desperate that not only could I not think about my appearance, but I couldn't eat for days during the time of suspense. Thank God, it is all over."

* * *

Sally was ten years old when she was brought to Canada. She was a war orphan whose parents were killed during one of the most atrocious pogroms perpetrated in the Ukraine by the Denikin bands. An uncle of Sally brought her to Canada twelve years ago. He was poor, yet he sent her through public school and supported her until she reached the age of sixteen. At sixteen, she went to work and became, so to say, independent. But this independence was injurious to the young girl. The new environment wielded greater influence over the girl than the home surroundings of her poor uncle. And Sally drifted away from her Jewish friends. She began to go out with young men, could never give a satisfactory account of where, how and with whom she spent her time, until one day she failed to turn up altogether. For two weeks her whereabouts were unknown. She was finally located in the Maternity Ward of a local hospital. The child passed out at birth and Sally was discharged soon afterwards.

She was in to see me accompanied by a man twenty-five years her senior. He introduced himself to me as Sally's husband in the following words: "I know, Sir, that in age I could be her father, but she agreed to marry me. I found her in a terrible state and it was I who took her to the hospital. When she was discharged, she had no home to go to. Her adopted parents would not hear about her. I proposed marriage to her and she accepted. I took her to my church and we were legally married. I am an American citizen and I want to take her with me to the States, but she has no birth certificate and I was told you could give a letter to the American Consul which would facilitate her admission to the United States."

I was wondering how she could reconcile herself to living with this man, whose stratum of life was much lower than her own. But her intentions then are quite clear to

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us now. She was not in good faith with the man. While we have no good reason to disbelieve her original story of an unfortunate love affair with the disastrous results of pregnancy and maternity, we cannot help feeling that she married this fellow for peculiar reasons. She is at present a professional streetwalker. Another victim of the World War which was fought for the benefit of humanity."

* * *

What some people term a common occurrence, strikes me as one out of the ordinary. It is not very often that you hear of the elopement of a girl with her sister's husband. This is just what happened in this case. Kiselewitch had been married for eight years. Seven years ago, he and his wife and their two children came to Canada. Two years ago Mrs. Kiselewitch brought to this country her younger sister, 20 years of age. A few weeks ago Kiselewitch eloped with this girl, deserting his wife and their two children. The poor woman is bewildered. She loved her sister more than the rest of the family and therefore— brought her out to Canada. She fails to understand or to reconcile herself to the terrible facts. In her bereavement she came to us to inquire if the girl couldn't be deported. It is immaterial, of course, if the girl is deported or not. What interests us is the psychological aspect of the case. Is it a case of love that knows no scruples which, it is claimed, is nonexistent, or is it a result of loose morals in modern youth?

* * *

Gershovitch was once a very wealthy man. In his own little town in the old World, he played a prominent role. His brethren in their misfortunes always came to him for solace and assistance. In 1915 he contributed toward the cause of Palestine 10,000 gold roubles. Then came the War and in its aftermath his ruination. He was left almost penniless. What was he to undertake? His first thought was Palestine and with his wife and son, he went to the Holy Land. No longer a young man, he could not adapt himself to the life of a pioneer. He tried business, but it didn't work. At the end of three years in Palestine, he came to the conclusion that all his efforts towards rehabilitation were futile. And he again began to think of the wander staff. America was closed. One couldn't go to the United States. But you could go there on a visit, he was informed. And Gershovitch left his wife and son in Palestine and departed for the Golden Land, the land of promise and fulfilment for so many of his persecuted race. He has been in the United States now for nearly two years. He is doing well and he hates to leave, but out he must go or he will be deported. Somebody mentioned Canada. There is a country that abounds in almost everything and lacks in population. Surely they want people in Canada. Why doesn't he go to Canada, it is suggested to him. And why shouldn't he go to Canada. If others succeeded there, why wouldn't he? And Gershovitch comes to Canada.

Some six months ago he paid me a visit at my office. He gave me the impression of a very successful businessman of good standing in the country. When he told me that he had been here but six months. I couldn't believe it. He is in business, operates a hat factory on a small scale and is ready to bring his wife and son to Canada. "But

A Dime With Meaning

By Dorothy Sigler, Director of Juvenile Service.

Some twenty-five children stood impatiently waiting for the signal to "be off." They were going to visit a Montreal hobby show. Their social worker made the last rounds to see that all her charges had reported, when she spied nine-year-old Bobby dejectedly sweeping his room. "Well, Bobby, aren't you coming with us?" she asked. "I can't go, I lost my dime," he managed to get out between sobs. The social worker thought for a minute and then said, "If I give you another dime, can you manage to get ready? The other children are all waiting." Along with the dime came a kindly helping hand with clothes. Bobby was soon ready and on his way.

This story told to lay groups, brought forth an almost unanimous reply that the child should have been left at home to teach him a lesson. A trained social worker thought differently. She knew that Bobby was a slow, dull child, and couldn't keep up with normal, bright children; that years of punishment had only served to dull his spirit, and lessen his effort, and that if he is to make a place for himself, it can only be done with patient, understanding encouragement, rather than emphasis on his shortcomings.

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what about your own entry to Canada?" He thinks he is legally in this country. Why, he has a British Passport issued to him by the High Commissioner for Palestine. He is a Palestinian citizen and as Palestine is ruled by the British, he considers himself a British subject.

"Canada is British too, isn't it?"

"Yes, we are a British Dominion."

"Well, if you are British and we are British, why can't I live in Canada?"

He didn't realize that Palestine was only a mandated territory and Palestinians were not Imperial British subjects. Gershovitch had to make application to the Canadian Immigration Authorities for permission to remain in Canada. The law made no provision for the entry of people who had no relatives in this country, and he was ordered to leave with deportation as the alternative. He didn't leave, nor was he deported. He was granted legal entry because he was established in business and gave employment to thirty people. His wife and son have since joined him and they are a happy family and a perfect acquisition to the community in Montreal.

* * *

He is a young man of twenty-seven. He has been in Canada for only four years. In these four years he has proven himself worthy of his adopted country and the Jewish community. A hard worker and intelligent young man, he is to-day on the Board of Directors of several Jewish institutions in the city and is the manager of a very large and progressive business organization. He is just one of many young immigrants of whom Canada and Jewry may justly be proud.

THE RESTRICTION OF THE ENTRY OF CAPITAL INTO PALESTINE

(*Continued from page 8*)

tential evil. This can be dealt with by watching closely that banks do not use them for long term investment. The Government can help by encouraging their use in sound investments within the country. Government, Municipal, Public Utility and Bank Loans should be raised in Palestine instead of abroad as is common to-day.

But nothing should be done which creates the impression that the Government wishes to restrict the entry of capital. This would have a bad influence which might continue even after further change in regulations were made which would again facilitate the entry of the capitalist category into the coutnry. We are forced to the conclusion that any such restriction to-day would be vicious in principle and pernicious in practice.

Five Hundred Protestant And Jewish Clergymen Protest Against Threat To Religious Liberty In Mexico

The names of more than five hundred Protestant, Jewish and Catholic clergymen who have signed a statement expressing concern over the threat to religious liberty in Mexico, was made public by the National Conference of Jews and Christians of which the Co-Chairmen are: Newton D. Baker, Prof. Carlton, J. H. Hayes and Roger W. Straus. In view of the fact that ninety-five percent of churchgoers in Mexico are of the Catholic faith, a similar proportion of the signatories are Protestant ministers and Jewish rabbis, while only five percent of those signing the statement are Catholics. The signatories represent twenty-six Protestant and three Jewish denominations in forty-one states and Canada.

The statement follows: "The undersigned Protestant, Catholics and Jews of the United States wish to express their conviction in regard to the necessity of the achievement and maintenance of religious liberty in all lands. We are especially concerned at the present juncture over the situation in Mexico where many unprejudiced observers report that in the endeavor to achieve social justice and political reforms otherwise desirable, religious liberty is being imperilled. We register our alarm at every restriction upon the right of the churches to function, and the right of individuals to practice the religion of their choice.

"Recognizing that freedom from religious and racial intolerance is not fully achieved in the United States, and in other countries of the world than Mexico, we acknowledge our responsibility to labor for its achievement everywhere. While refraining from discussing the immediate issues at stake in the controversies in Mexico, we desire to give our moral support to those who labor for freedom of worship there, and to express the anxiety with which we view every threat to liberty of conscience and the freedom of the soul."

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The Movie Outlook

(Continued from page 8)

is common knowledge to everyone—except to those who are responsible for it. It is next to impossible, therefore, for a parent or anyone else to select a program with any confidence that every feature on it will be worthy. Every now and then some editor of one of the better trade journals suggests that motion picture programs be classified—some for 'sophisticated adults, others for families. The suggestions thus far have met with nothing but significant silence from the motion picture industry.

Block-booking and blind-selling still flourish. These trade practices determine more than anything else the quality of pictures that come to the local theatre. Your neighborhood theatre manager must buy his pictures in blocks, each block consisting of the entire year's output of any given producer. Out of a block of forty-three pictures, for example, there may be a dozen or more harmful ones. Under the NRA code he may reject only ten percent of the block, that means only four. The remaining thirty-nine pictures he must pay for whether he exhibits them or not. This is the block-booking system. Feature pictures are made primarily to satisfy the sophisticated adult audiences in the large metropolitan theatres, which are owned by the producers. These pictures, by the block-booking system, are then sold to neighborhood theatres where family audiences and children predominate. Your local theatre manager must also buy his pictures without seeing them—usually before they are made. Thus he knows little or nothing of their content. This is blind-selling. Couple these two systems together and the local community is robbed of its right to select the kind of pictures that come to its theatres.

The worst pictures produced in America continue to go abroad and there give our foreign neighbors false ideas about American life. Jack Alicoate, writing from London to the U.S. Film Daily, recently said:

> Funny though it may seem, they (the British Censors) are more exacting with British than with American productions on the theory that if the Americans want to caricature their lives before the British public, that is their business, but that everything in English films to be shown English audiences must be strictly on the up-and-up.

So it is with most other countries. They take great care that their own nation is presented only in a good light, but in America we have as yet made no such effort. In fact, by our own taxes we maintain in Washington a motion picture bureau whose function is to increase the sale of all American films abroad irrespective of their content. Nor does our State Department bestir itself to protect our good name where movies are concerned. It requires every citizen going abroad to obtain a passport indicating that he is a responsible person and not likely to get our nation into trouble abroad. But a motion picture film which will be exhibited to millions of persons and in every corner of the globe, need obtain no such passport. It is not only free but encouraged to go wherever it can find a market. There it may misrepresent us and "scandalize our name" for six hours a day in foreign theatres. Time was when America was known among the nations as the land that produced Washingtons, Lincolns, and Roosevelts. Thanks to our movies and our sensational press it is now known as the land of racketeering, murders, kidnapings, and wild sex orgies.

Not all the blame for the dark side of the movie situation can be laid at the door of the producers and exhibitors. The parents, schools, and churches must bear their share. A study of 10,052 children in the city of Chicago disclosed the fact that only 1.5 per cent ever had any help from their parents in their selection of movies. Those parents probably took great care of their children's diet. They saw to it that they had the proper amount of spinach. Is what the movies feed the children's imaginations of less importance? Out of the imaginations are the issues of life. (Copyright, 1934, N.C.J.C. News Service)

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Rabbi Speaks To Members Of Toronto Masonic Order

Challenging Jews, Christians and members of the Masonic order, Rabbi M. N. Eisendrath spoke on sins of omission in the matter of brotherhood, in his address given at the Masonic service in Holy Blossom Synagogue, arranged by the Mount Sinai and Palestine lodges.

Those who declared mankind was naturally pugnacious had not read profoundly, he said. With a sense of the dramatic, men had chronicled the battles. Doubtless, people of 1934 would think of the present-day man as holding a germ bomb in one hand and a poison gas bomb in the other. The story handed down took too little account of the masses working without either strife or hate in their hearts.

Masonry, demanding only that a man believe in God and say nothing as to his particular religious affiliation, had risen out of the desire for brotherhood. But were Masons committing sins of omission? What had Masonry to say of the inquiry which showed that while dividends went up, women and even children worked slavishly.

The charity of Masons had been magnificent. But charity could not avail without justice, including justice in the economic order, he said. He had read, the Rabbi declared, frequent condemnations of Communism, condemnations all to the good in that they deplored what caused hatred and violence. But he had not seen condemnation of the injustice which bred Communism.

There were lodges to which Jews were not admitted. Was such racial distinction not an un-Masonic thing? Rabbi Eisendrath asked.

Those attending the service included Wor Bro. Mort L. Levy, W. M. of Mount Sinai Lodge; Wor. Bro. Irving Stone, W. M. of Palestine Lodge, and Grand Lodge R. W. Bros. J. G. Jack, C. Robb, W. J. Dunlop, C. H. Reeve, N. F. D. Kelley, S. Alexander, W. J. Moore, A. Miller, Dr. E. A. Peaker, L. E. Lane, G. W. Shore, A. J. Murray, R. A. Stewart, P. Grant, R. Reade Davis, A. Dawns, and V. W. Bros. T. Swain, J. Darricott, S. Stein, J. Hamlett, E. A. Stewart.

Toronto Federation Sponsors Home-Making Help

New vistas are coming to view in the field of family welfare work being done by the Jewish Family Welfare Bureau of Toronto Federation. As a private family agency, the Bureau has long been committed, not only to giving relief as such, but also to giving service calculated to return families to a self-sustained basis. However, the Bureau is now planning new projects in community work.

The Parents' Education Group; led by Mrs. William Palca, is meeting bi-monthly. Mothers of Young children, are discussing their problems and being instructed in the modern methods in the habit training of children. These meetings also serve as a social outlet for these mothers, whose days are spent in the continued worry of making both ends meet.

Plans are under way for the inauguration of a home-making and cooking class for women who have to budget and plan meals on the food allowance being given by the Department of Public Welfare. There are many women whose knowledge of housekeeping and correct diet control for children, has been impeded by lack of education along these lines.

Greater stress is being laid by the Bureau on individual treatment in social problems other than economic. Counsel and advice in solving family problems and personal relationships are being developed as an intrinsic function of the family worker.

TORONTO MEETINGS

Deborah Assembly, Order of the Rainbow for Girls, are holding a card party at 8 p.m. Wednesday, December 5th., at 455 Spadina Avenue. Convenors, Mrs. H. Rabow, Hu. 4871; Mrs. E Joseph, Lo. 4546; Miss Jewel Smith, La. 9968.

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ZIONISM TO-DAY: AN APPEAL FOR INTERNAL PEACE

(*Continued from page* 11)

with realities. We all demand the largest possible immigration that Palestine can absorb, in view of the unprecedented calamities and needs of Jewry in many lands, and in view of the remarkable development of which Palestine is capable, and which is, indeed, inevitable to it owing to its unique position at the junction of three continents. We all demand such an immigration as will enable us to develop a national life based on a numerous peasantry firmly rooted in the soil. We all demand that national unity which is the first need of our new national life, and desire to safeguard our political status in Palestine.

We all desire to exercise our right of settlement not only in what is now technically called "Palestine," but also in that large area East of the Jordan which is crying out for the services we could render there, to the advantage of both Jew and Arab. We all want to live in peace and understanding with our Arab neighbours, subject to the safeguarding of our position in Palestine as laid down in the Balfour Declaration and the Mandate. We all demand the right of national development as a united people, with the rights that should belong to our common language, Hebrew, and our common Sabbath, and the other national characteristics of Jewish life.

We all demand that the Mandatory Power should so shape its policy in developing the life of Palestine as to lead to the most favourable expansion of Jewish settlement, and, in particular, we all demand that the financial policy of the Mandatory Power and the way in which that policy impinges upon the economic life of the country, shall be based upon a fair interpretation of our status and our rights, and of our financial and economical contributions. We all demand that, in order to build a large National Home with a sound economic structure, Jewish development in Palestine shall not be based on the exploitation of cheap Arab labour, but shall be founded upon Jewish labour, of which there is a large reservoir in Eastern Europe and elsewhere. We all oppose artificial restrictions upon land transactions in Palestine, and demand the removal of such regulation as place obstacles in our way without really safeguarding the interests of the Arab fellahin.

In these and other respects there is no marked difference between most parties with the Movement, except for variations of emphasis and possibly differences in political method. Even in regard to method, recent experience has shown that no really considerable differences exist. Some would lay more stress on the value of international opinion, at Geneva and in the capitals of the various countries where Jews live. Some believe more in the efficacy of the method of public demonstration. Some complain that our political work does not give due attention to the Arab problem. But these divisions, important as they may be, are divisions that are always bound to occur as between different minds applying themselves to the complex problems of our political work, and have little to do with party opinion.

In the second section of the programme are some fundamental principles which I consider to be essential. The first is the principle of realistic endeavour in Palestine. We believe that the Jewish National Home is not entirely dependent upon diplomatic effort, be it with Great Britain or with the Arabs, or with wider international forces, but must ultimately depend upon Jewish work in Palestine. We must have a large mass of Jewish workers; gentlemen-farmers and factory owners alone, no matter how keen and how loyal they may be as Jews and as Zionists, will not make a Jewish National Home. They can perhaps effectively prevent the Jewish National Home, unless their enterprise involves large numbers of Jewish workers, skilled and unskilled.

The present danger in Palestine is that, owing to the lack of Jewish workers, the Sharon, and possibly also other large areas of Jewish development, may become filled with thousands of Arab workers drawn from other parts of Palestine, or even from outside. It is for this reason that we belive that one of the most essential tasks of our movement is to safeguard Jewish labour, not only in the sense that Jewish labour must be employed, but also in the sense of giving Jewish labour a security and a status that will make it a premanent and important constituent of our national life. In this respect we are the allies of the Labour Section of the Movement and of

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the Yishub, the men and women who have for many years done the work on which the Palestine of to-day has been built, and are doing the work upon which the future Palestine will be built.

The second principle is our insistence on the pan-Jewish attitude, namely, that there is no section of Jewry more worthy or less worthy than another of joining in the building of the National Home, and that all sections of Jewry must be given those opportunities, and must have imposed on them those obligations, which are counted by the term Jewish National Home. We are particularly anxious to avoid a one-sided Jewry in Palestine, whether in the social and economic sense, or in the religious and cultural sense. We cannot identify ourselves with Labour alone, but, most emphatically, we cannot identify ourselves with Capitalism, as such, especially in view of some recent manifestations of the dangerous influences introduced by certain kinds of Jewish capitalists into Palestine.

The third principle lays down the need for a careful balance as between the conception of Palestine as a planned economic unit, and the conception of Palestine as a haven of refuge. Palestine must of course be open to every Jew who needs a way of escape, and we rejoice in the fact that, when the German catastrophe overtook us, Palestine was able to offer homes to thousands of German refugees —a process which is still going on, at an unabated rate. Tens of thousands of Jews, who must escape from the miseries and hopelessness of the crowded cities of Eastern Europe, have a right to look to Palestine for rehabilitating themselves modestly, but with dignity, in their own land.

But Zionists must look to the future, and the efficacy of Palestine as the solvent of the problem of Jewry must depend upon the development of such an economic structure in Palestine as will stand upon its own foundations and grow through its own innate strength. Hence the selection of immigrants is a matter of fundamental importance, in the interests of the larger number, and especially of the coming generations. A proper balance between a selection of immigrants based upon economic factors, and a liberality based on the realization of what Palestine means to so many Jews as the immediate escape from their misery, is an essential constituent of Zionist policy as we see it.

The fourth principle is the mobilising of all Jewish resources. One of the forgotten items in Herzl's vision is the mobilisation of Jewry for the National Home. It is never possible for a national Movement to include as actual members more than a comparatively small part of the people—the pioneers who shape the policy which is afterwards shared by the majority of the people. We Zionists have performed this task well; but we now need a more effective policy for the mobilization of Jewish capital for Pales-

Protestants Honor Catholic and Jewish Religious Educators

Roman Catholic and Jewish religious educators were the guests of honor at the ninth annual luncheon of the Protestant Teachers' Association of New York City, an organization which maintains week-day religious schools of which there are 186 in Protestant churches in the city. The principle speaker was Bishop Francis J. McConnell of the New York Methodist Area who praised the efforts to increase the number of week-day religious schools.

Among the Roman Catholics at the speakers' table were Mgr. Timothy A. Hickey, Moderator of the Association of Catholic Teachers in Brooklyn; the Rev. William A. Scully, director of Week-day Religious Instruction of the Archdiocese of New York; Miss Hannah B. Walsh, president of Chapter Theta Pi Alpha, the Manhattan and the Bronx Catholic Public School Teachers, and Miss Mary A. Kennedy, president of the Catholic Catholic Teachers of Brooklyn.

The Jewish faith was represented by Bernard Colten, president of the Jewish Teachers Association.

Rufus M. Hartill, president of the Protestant Teachers Association, in introducing representatives of the three faiths, declared: "I know of no force that does so much to bring together the three faiths in this city as our three combined teachers associations. We all come together for a common purpose. Though the routes may differ we are all aiming to get the same place."

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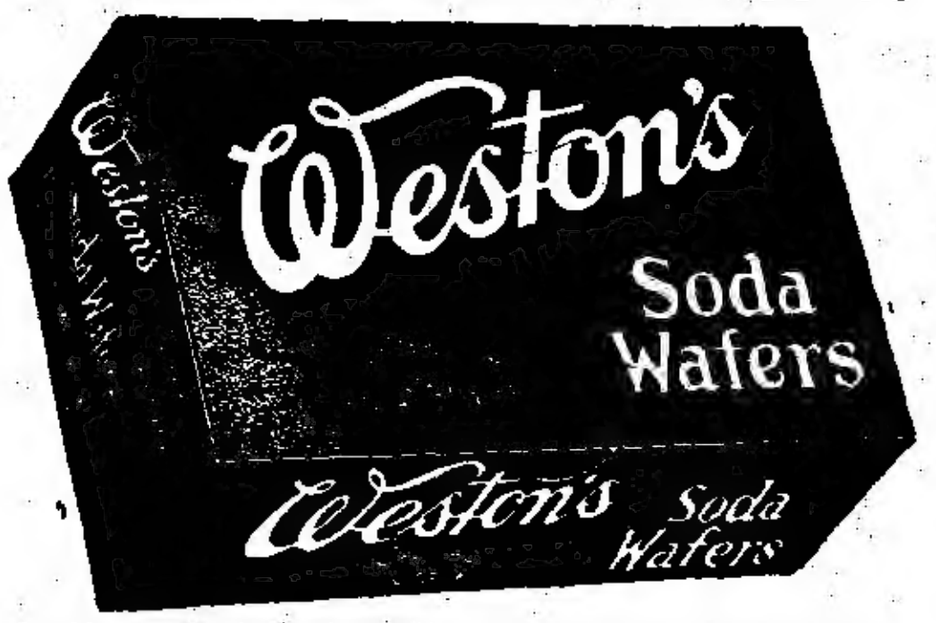

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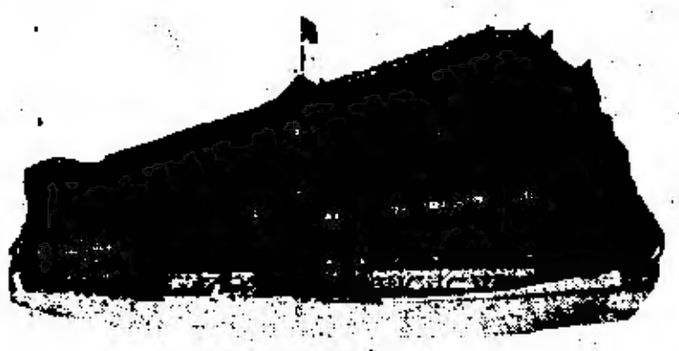

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tine, and its organization inside Palestine.

Many millions of pounds have been brought to Palestine, but some have found no obvious and immediate means of healthy investment; and if some sections of private capital have strayed into paths of speculation and other unhealthy activities, this is to some extent due to our leaving it without the necessary direction and encouragement. Capital as such is not an enemy of labour. It is the use or abuse of capital that matters; and to the credit of Jewish capital be it said that much of it has made notable contributions to the upbuilding of the National Home. Private Jewish capital must be encouraged and helped to become an honourable partner of national capital and of Jewish labour in the upbuilding of the National Home.

I now come to the third section of policy, namely, the items referring to the immediate needs of the Movement. **The most urgent needs in Zionism to-day are peace and national concentration.** I would here lay down certain principles without which an effective Organization is impossible, in the hope that, at the earliest possible moment, some attempt will be made to bring together all sections of the Movement prepared to accept these principles.

The first principle is that Zionist discipline, particularly in regard to external politics, but also in regard to all decisions of Congress, must be maintained. Does it need any argument to prove how much damage is done by political adventures outside, and often crossing the official political work of the Executive, or how absurd it is to pretend to have an Organization if different sections will not accept loyally the decisions arrived at by the majority? Only democratic government is possible in our Organization. Our dispersion in all lands makes anything other than government by consent impossible, and therefore not worth discussing. Let those who will play with the chimera of dictatorship; we Jews must form a single entity based on voluntary unity. And voluntary unity implies loyalty and discipline.

The second principle is the cleansing of our public life. The methods and language of Zionist controversy must be restored to something commensurate with Jewish and human dignity. Personal abuse, sometimes too foul to be read, must be dropped. Facile accusations of treachery must be eliminated. Truth and accuracy of statement must be respected. Criticism—even sharp criticism—is an essential constituent of effective public work; but anything that goes beyond legitimate criticism based upon truth is dangerous, and must be stopped, on the platform and in the press.

The third principle is that the financial instruments of our work, the Keren Hayesod and Keren Kayemeth, must be outside and above party bickerings. Our funds, while being necessarily voluntary, are nevertheless the counterpart of taxation among peoples normally situated. Refusal to pay taxes, and attempts to prevent the collection of taxes, are everywhere recognized to be among the most serious of civic crimes. It must be so in Zionism, too.

The fourth principle may perhaps appear unfamiliar, but it is in fact the basis of all sensible social life; it is that we must not meet provocation with counter-provocation. If one goes back to the origins of the present position in Zionism and if one examines carefully the events of the last few months, it is obvious that some sections of the movement have suffered very severe provocation at the hands of others. In particular Labour has been subjected more than any other section of the Movement to violent attacks and to doubtful methods of controversy.

But it is a mistake to meet provocation with provocation. It becmes a rake's progress if one gives

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way to the emotion of the moment and answers provocation as it deserves. One is in danger of even greater provocation in return, and this greater provocation itself leads to still greater provocation, and so the rake's progress goes on until matters have gone beyond repair.

We must appeal to all groups, including the Revisionists—but it is our special duty to appeal to Labour in Zionism and in the Yishub not to allow its emotions to get the better of its descretion. Labour is a building element in Palestine; as a building element it must be aware of the destructive effects of continued controversy that may engulf us all.

I would desire to conclude with some remarks about policy for the coming year. There is no need for the present Executive to apologise, either for the manner of its election or for the record of work in the past year. An Executive elected by a small coalition is just as much an Executive of the Organization as any other, and just as much entitled to the support and obedience of the Organization as any other: and we must condemn the efforts which have been made, not only by the Revisionists but also by other sections of the Movement, to undermine the authority of the Extiveness. The Executive elected at Basle in 1927 was not based on a wide coalition, Labour was outside, and yet remained loyal to the Executive's authority and discipline.

Samuel Weinstein, M.Sc., Ph.D., of Toronto and formerly of Saskatoon, has recently been notified from London, England, of his appointment as Associate of the Institute of Chemistry (A.I.C.) of Great Britain and Ireland for distinguishing himself in the field of biochemical research, in which he has during the past four years won two Banting Research Scholarships and a University of Toronto Fellowship, valued at $2,800. Dr. Weinstein is said to be the first Jewish student in Canada to be honored by such an associateship; and in three years he will automatically qualify as Fellow of the same Institute (F.I.C.), a degree equivalent to that of F.R.C.S. in medicine.

All his earlier training was received in Saskatoon, where he graduated from the University of Saskatchewan in 1932 with the degree of Master of Science, after receiving his Bachelor of Science degree in 1930. Since 1932 he has been continuing his scientific studies at the University of Toronto, where he received the degree of Doctor of Philosophy this year, and is at present a Banting Fellow in the Bio-Chemistry Department there. Dr. Weinstein is the son of Mr. and Mrs. Jacob Weinstein, of Saskatoon.

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Further, the present Executive has worked as the loyal representative of all sections, and has given facilities to all types of settlement in Palestine, and to all classes of Jewry. But the time has come to consider carefully the future in the light of past experience, and I think that we must as soon as possible reach some agreement about the widest possible coalition in the next Executive. Clearly, discipline and loyalty become easier when as many sections as possible share in the direction of affairs.

No Executive is possible without a large and effective participation of Labour, just as Palestine is inconceivable without Jewish labour and its organization. But I believe that a coalition wider than the present is not only essential, but possible.

This must be prepared in advance. Labour must demonstrate a more obvious desire to reach a combination with other groups in the Movement. Those bases of an agreement in regard to religious matters which formed so conspicuous a feature of the recent meeting of the Actions Committee in Jerusalem must be carried into effect immediately, and Labour's goodwill raised above all doubt. Further, the process begun in Jerusalem of laying the spectre of struggle between the great mass of Labour in Palestine and the small group of dissident Revisionist Labour, must be carried through. The problem in Palestine is not one between Labour and Capital—although, from time to time, some such struggle does occur.

The real problem is that between the great mass of workers in the Histadruth, and the comparatively small body of workers in the Betar. Jewry cannot and will not tolerate any longer dissensions among based upon irrelevent considerations of party strife. As happened with the Mizrachi and General Zionist workers, Labour must continue to do everything it can in order to bring about a solution; and if a solution is rendered impossible, let the responsibility rest on others, and not on the Histadruth. The whole Movement and the whole Yishub will then see clearly who are the obstructers and who are the builders.

This is perhaps not the way in which a party programme is usually put forward. It does not contain chapters, paragraphs and subparagraphs. The fact is that I disbelieve altogether in parties in Zionism. The development of parties in the Movement has become inevitable, and from some points of view is advantageous, but the accentuation is becoming a danger, and may become fatal. It is for this reason that I do not agree with the conception of a General Zionist Party, fitted out with all the accoutrements of party discipline and caucus vote. General Zionism to me means not a party which arrogates to itself such a label, but is really sectional in its interests; General Zionism is that conception of Zionism which is all-inclusive, and which has for its object the one aim and the one end which defines Zionism, namely, the Basle Programme.

MONTREAL HADASSAH

Young Ladies' Zionist Chapter Chanukah bridge is at the home of Mrs. H. Shiller, 906 Wilder Avenue, Wednesday, December 5, at 2.30 p.m.

Shaar Hashomayim Chapter, Mrs. E. Loxinski, presiding, heard a review of Sholom Asch's "Salvation," by Dr. Rachel Chait Wasserman; Current Events, by Mrs. J. C. Zacks; piano, Mrs. J. D. Esar. Hostesses were Mesdames B. Rudner, R. Rosenthal and C. Coppelman. Programme meeting at the home of Mrs. H. Tarshis, Roslyn Avenue, December 17.

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Girls between 21-25 for bridge and social club call Miss Mindlin Cr. 8086 between 7-9 p.m.

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MOLLY PICON AND YIDDISH COMEDY

(*Continued from page 12*)

Bronx, and no doubt those in Vilna, Warsaw and Chicago. Anthropologists who talk too glibly of the diffusion of cultures have a corrective study easy to hand. They need not fit out costly expeditions and undergo the hardships of life among far-flung aborigines. They can make their way to Broadway without guides, and they can penetrate the fastnesses of Second Avenue without benefit of safari. From this comparative study they would learn that although Broadway has for some twenty years improved the standards of its musicals to such a degree that the older ones would now seem as bumpkinish as children's back-yard theatricals, its influence in the country two miles to the south has been negligible—virtually nil.

The sets there remain at a low level of literal crudity. The chorus girls, although they are no longer the grand dames they used to be, are nevertheless still hastily costumed and insufficiently trained. The librettos are usually a patchwork of remnants and the music an echo of an originally rich strain of Yiddish folksong. It is the performers, playing more or less stock rôles, who have been the mainstay of this theatre. Many of them are versatile, and no matter how feeble their rôles, can be counted on to be spirited. This is certainly a quality to be cherished, as it has been by the non-Jewish playgoer as well as by the home folk. Most Yiddish musicals are, in effect, family parties, hardly to be measured by strictly esthetic standards. The current one at the Public Theatre, a pleasant show, is in fact called "A Happy Family." But in essence that is what they all are or try to be.

They ought to be more at this late date. While it would be asking a good deal to demand of the Picon-Kalich firm to effect a reformation single-handed, it would not be asking too much. Having observed the musical and variety stages of Europe, not to mention the best of Broadway, they ought to and can bring to Second Avenue musicals of a higher standard than it has been accustomed to. Ah, yes, Mr. Kalich will say, all this is very fine, but you do not know our simple audience. The Broadway managers used to say the same thing, until the Washington Square Players and the Provincetown troup taught them better. If Mr. Kalich points to the honorable failures of Lilith and Godick a couple of years back as a sign that Second Avenue does not welcome sophistication, the answer is that one is not looking for sophistication. Molly Picon's approach is not of that kind; neither are her virtues. But there is the beauty of simplicity, and the simplicity of a yokel. The Picon-Kalich company needs only to refine its simplicity.

MONTREAL YOUNG JUDAEA

Young Judaea Leaders Training Course, Wednesday, Dec. 5th 7.45-8.45 P.M., first lecture will be "History and Zionism." Lecturers are A. M. Klein, M. J. Garmase, and Norman Genser. Enrolled are: Jennie Wiseman, Ethel Cohen, Esther Alexander, Bessie Polansky, Margaret Harrison, Ruth Muzin, Sophie Zucker, Bertha Ikeman, Doris Black, Lil Rosen, Ben Kositsky, Lawrence Langaner, Harold Aronson, Sam Greenberg, Wolfe Light, and Saul Senderovitz.

Hebrew Speaking Class has M. I. Mendelsohn in charge. Meeting Thursday, Dec. 6th, at the Talmud Torah, 8.45-9.45 P.M..

Glee Club in charge of M. Saltzman, meet Sunday afternoons, Henry Slover is in charge of the Dramatic Group meeting Tuesday evening, Dec. 11, at the Talmud Torah.

Young Judaea Day rally will be held Sunday, Dec. 23, at 2.30 P.M. at the Talmud Torah. Joe Abugov is librarian.

Naomi Girls under the Leadership of Mrs. M. H. Cohen met Sunday November 18. Rehearsals were started for a musical revue.

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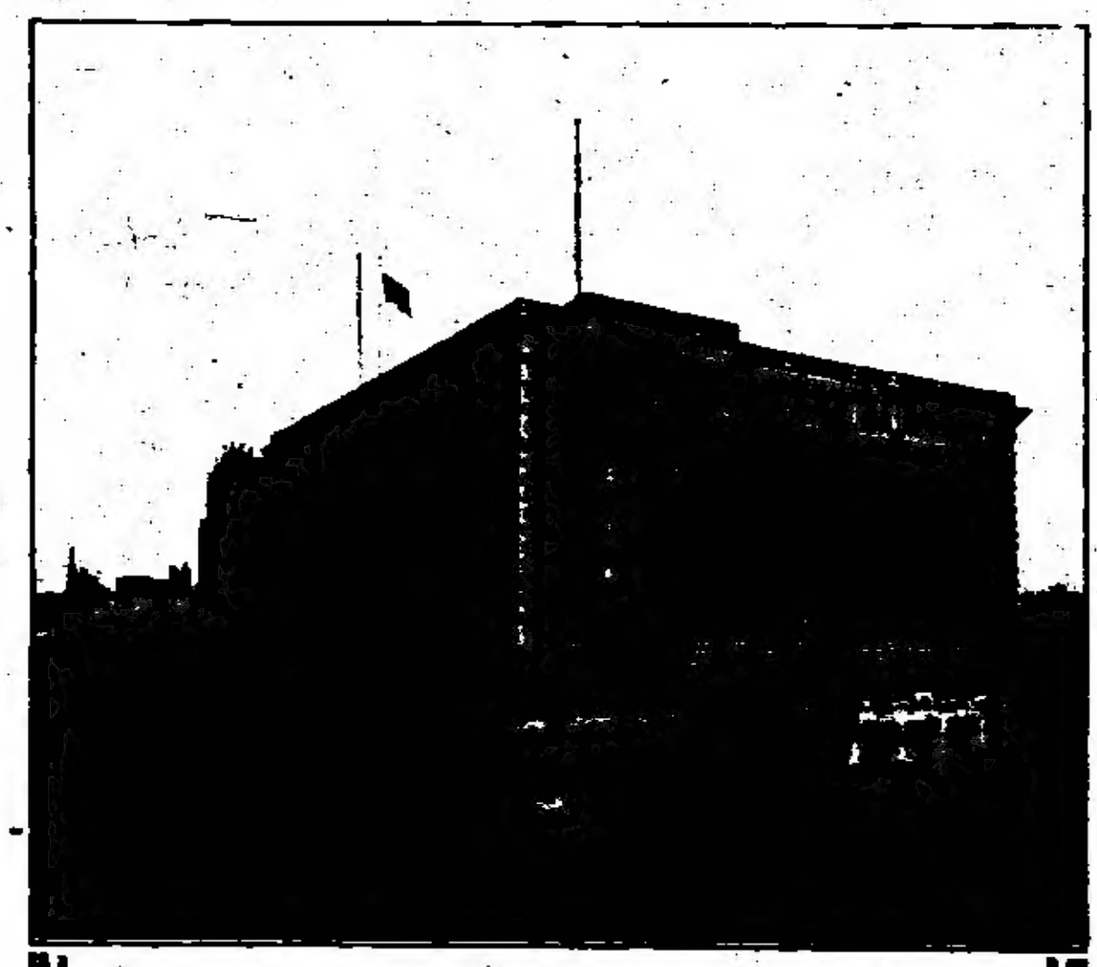

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Y. M. H. A.

Senior Club Council Chanukah Festival will be held Monday evening, December 3rd. Debate will be on the resolution that "The Advance of Modernism will result in the Assimilation of the Jew." Affirmative, Bernard Garmaise and Syd. Buckwold, Young Judaea; negative, Sam Potash and Lax. Cohen, Y.M.H.A.

Concert by the Y.M.H.A. Symphony Orchestra, Norman Herchorn, soloist. Speaker, S. E. Schwisberg.

Boxing meet is on Wednesday, Dec. 5th., J. Glickman, chairman of the Boxing Club.

WOMEN'S AUXILIARY TO CELEBRATE CHANUKAH

The Chanukah festival of the Women's Auxiliary of Shaar Hashomayim will be an at home on Saturday, December 8, at 4 P.M. Mrs. Ariel Bension will be guest speaker. S. Lerner and Hebrew School of boys will kindle the Chanukah lights. Annual bazaar of the Auxiliary takes place Wednesday, December 12. Bridge and Keno will be played: Lunch, tea and supper will be served.

BOY SCOUT INVESTITURE

Shaar Hashomayim boy scout troop investiture of Tenderfoot Scouts takes place Thursday, December 6, at 7.30 p.m. in the Scout Rooms. Parents and friends invited. Boys 12 and over may enroll.

JEWISH ADULT EDUCATION SOCIETY

Shaar Hashomayim Jewish Adult Education Society on Monday evening presents Dr. Solomon Grayzel, of Gratz College, Philadelphia who will speak on "The Economic Factor in Anti-Jewishness," the first of four lectures to be given by visiting Jewish scholars.

Jews Always In The Way

Hitler's assistants have now discovered where the wicked profit motive comes from, says the New York Times. It derives from the same source, naturally, as everything else that is wrong in the world. It was invented by the Jews.

Up to a thousand years ago, says Minister of Agriculture Darre, the Germans produced just enough goods to meet actual requirements. But "with the introduction of the Jewish principle of working for profit irrespective of the need of consumers there came a cleavage between producer and consumer, between town and country."

In view of the well-advertised fact that Hitler arrived just in time to save Germany from bolshevism as invented and fostered by the Jews, it is surprising to hear now that the profit motive, which Bolshevists hate so, was also invented and patented by the Jews. But from the beginning it has been evident that Nazi Germany has two Jewish anecdotes in stock.

Just as it seems that there were once upon a time two Irishmen, and it seems that there were once upon a time two Scotchmen, it is the Nazi version that there were once upon a time two Jews. One was a torch-waving Communist and the other was a blood-sucking capitalist, as the Nazi orator may find convenient on any special occasion.

MONTREAL HADASSAH

Queen Esther Chapter met at the home of Mrs. J. Singer, 127 Villeneuve East, Mrs. Rose Kalman presiding. Mrs. H. Singer was guest speaker and Mrs. G. Isenman reported on registraton. Luncheon bridge at the home of Mrs. D. A. Miller, St. Viateur West, December 12.

Montreal Council of Hadassah held a luncheon at Eaton's in honour of Mrs. Marco Leon, who is leaving shortly to make her home in Hartford, Conn. Mrs. B. Kahn, chairman of National Fund, on behalf of Hadassah, presented Mrs. Leon with a certificate for a garden of trees planted in her name in Palestine.

Chanukah Greetings!

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THE SOVIET THEATRE

(Continued from page 13)

settled. It had been decided that all the theatres were needed for the entertainment and education of the people, with the exception of the Korsh Theatre, which was closed because it lost its artistic identity and served no particular purpose. Its actors were absorbed by other companies and the building was given over to the Moscow Art Theatre, which functions now in two places.

The Vakhtangov Theatre, which enjoys great favor with the Moscow public, was rebuilt three years ago along new and modern lines. The Kamerny, with its enemies and friends, both in profusion, was also rebuilt last year. This gave Mr. Tairoff a new and perfectly equipped theatre for the production of Russian as well as foreign plays like "Adrienne Lecouvreur," "Desire Under the Elms," "All God's Chillun Got Wings," "Saint Joan," "Salome" and Sophie Treadwell's "Machinal."

The Jewish theatre was renovated last year and, with its fine collection of Chagal paintings, is now one of the pleasant theatrical abodes in Moscow. Besides rebuilding many of the theatres, all of them are repaired, repainted and improved upon during each Summer, while the troupe is resting.

Mr. Meyerhold, whose sixtieth birthday was celebrated last Winter, has, after some opposition, received an unlimited sum of money to reconstruct his old circus-like building. The stage equipment alone will cost a million rubles—three stages in one, each turning in a different circle, large enough to present a whole regiment if necessary, horses, elephants, automobiles, or even tanks; Meyerhold himself planned the lighting equipment. When finished, it will be the second-best-equipped theatre in the Soviet Union, and perhaps in the world. The other is to be completed this year in Novosibirsk, Western Siberia, at the enormous expenditure of 20,000,000 rubles. As for Mr. Meyerhold's new theatre, this decision was made at a meeting of the Central Committee of the Communist party: "To provide for Mr. Meyerhold's personal and theatrical affairs so as to prolong his life and increase his ability to serve the people with his unfailing energy and great talent." Happy with his birthday present, Mr. Meyerhold feels that this is only a beginning of his theatrical activities.

NUREMBERG NAZIS WANT TO DESTROY DEPARTMENT STORES, AS BLOW TO JEWS

(Continued from page 14)

"The bastardized manager of this Jewish department store did not shrink from throwing 200 employes into the street. He wanted to convert the store into a huge business in white and woolen goods. We refused to grant permission. He wanted to rent half of the lower floor to a Jewish firm. We refused to grant permission.

"Now, this Herr Hartner did not shrink from trying to rent the house to the Wirtt firm in Welden, which wanted to establish a large mail-order house in Nuremberg. We refused to grant permission.

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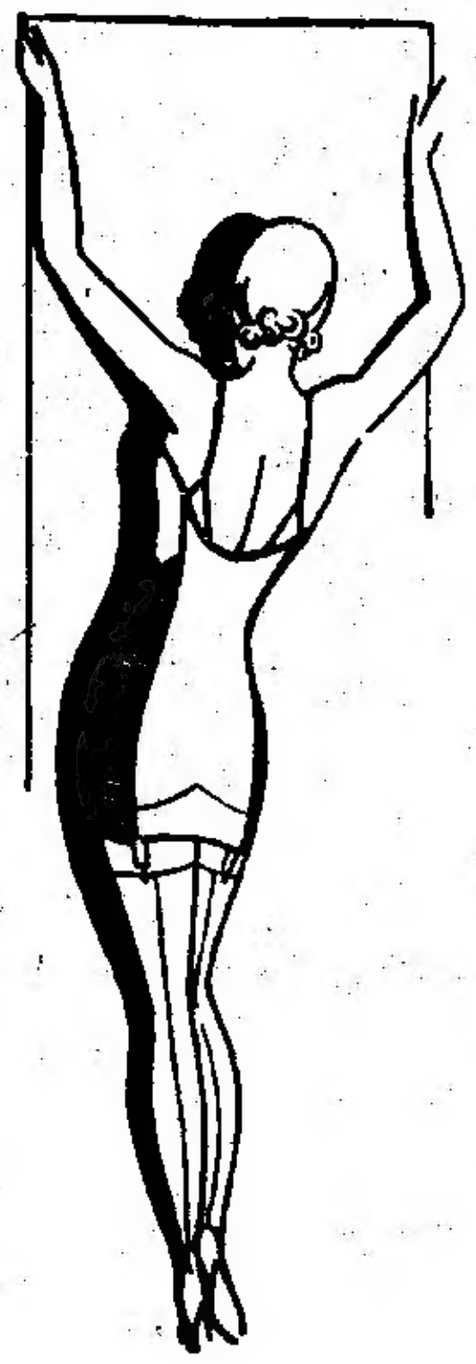

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(Continued on page 56)

Anti Nazi Conference

(Continued from page 13)

gium and Poland were both specifically mentioned in this connection, and the United States delegation presented a list of 510 articles previously coming from Germany that are now being made in the United States. This was cited as only the beginning of a more extensive movement.

Mr. Untermyer, provisionally selected to preside over the public sessions, asked to be excused on the ground that his acting in that capacity might be interpreted as giving the proceedings an atmosphere of Jewish influence, which he is anxious to avoid. Mr. Untermyer observed that Nazi propaganda invariably attempted to give the impression that the boycott was a Jewish creation, although this was not the case, and said he wished to remove any such false impression.

The conference discussed a project for holding in England next Summer a "festival of freedom" in which a Welsh, a Scotish gathering and English athletics would be combined in a counter attraction to attempts by Germany to draw tourists. It considered organizing anti-Nazi action in schools and colleges and will consider the position of women in the movement.

Samuel Untermyer finally accepted the chairmanship.

May the Celebration of Chanukah bring new cheer and happiness to the Jewish people

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GALT, ONT.

Social News — Toronto

All readers of the Canadian Jewish Review are invited to contribute added interest to this column. Please telephone Elgin 1436 not later than 3 p.m. Tuesday for publication the same week.

A program of highlights from the opera "Carmen" was given by some of the Music Appreciation Group of the Council of Jewish Women at the home of Mrs. S. Stein, Braemar Avenue, under the convenorship of Mrs. A. Brodey. A paper on The life of Bizet was read by Mrs. A. E. Jaffey, and the story of the opera by Mrs. E. Spivack. Mrs. R. Rodness played the music. The "Habanera" was sung by Mrs. M. Toker; The "Seguidilla" by Mrs. Phil Liss and "I Try Not To Own That I Tremble" by Mrs. Harry List. Mrs. R. Rodness and Mrs. Gordon Pearcy were accompanists. Tea was served.

Mrs. J. J. Allen, Roxborough Drive, is in Cleveland, Ohio, visiting her sister, Mrs. D. Wolpaw.

Mrs. Herman Kluger, Lonsmount Drive, returned home from New York.

Mr. and Mrs. L. S. Yolles, Roxborough Drive, were at home Saturday evening on the occasion of their son David's bar-mitzah. About 150 guests called.

Mr. and Mrs. Saul Kaufman, High Park Gardens, entertained Friday evening in honor of Mrs. I. Goldman, of New York, who is the guest of Mrs. Herman Mendelson, Dunvegan Road.

Mr. and Mrs. Harry List, Wilson Avenue, entertained a few friends at an evening.

Mr. and Mrs. M. Resnick, 123 Gorevale Avenue, gave a family dinner in honor of the latter's brother, Robert Howard Soren, who left for England. Present were: Mr. and Mrs. Robert Howard Soren and daughter, Helen; Mr. and Mrs. D. Krangle and daughters, Dolores and Iris; Mr. and Mrs. Bill Ross, Mr. and Mrs. M. Solway, Mr. and Mrs. H. Snider, Mr. and Mrs. M. Resnick and daughter, Phyllis, and sons, Gordon and Arthur.

Mrs. Benjamin Stein, Spadina Road, left this week for Detroit.

Miss Jean Katz, Lonsdale Road, entertained at a formal dancing party in honor of her sister, Edith. Present were: Misses Selma Moranis, Evelyn Joseph, Rita Appleby, Helen Yolles, Ruby Mendelson, Florence Moscovitz, Ann Siegal, Esther Torno, Jewel Smith, Eleanor Bordman, Irene Alexander, Frances Wagman, Mynne Abrams, Adele Slepkov, Jeanette Hershoff, and George Trimble, Al Frankel, Ben Gerstein, Dave Trimble, Sidney Chodikoff, Johnny Kramer, Marvin Daniels, Sam Appleby, Frank Hashmall, Harry Wagman, Bill Drevnig, Reuben Abel, Ben Rosenberg, Hy Ackerman, Art Daniels and Gus Solway.

Mrs. M. Gellman, 985 Ossington Avenue, entertained Miss Peggy Caplan, bride-elect of next month.

Mr. and Mrs. Harry Paulin, Neville Park Boulevard, have returned from Cleveland, Ohio, where they motored to attend the Automobile Convention.

Mrs. Charles Rotenberg and Mrs. H. Rotenberg, Palmerston Boulevard, were joint hostesses at a shower bridge at Old Spain in honor of Miss Ruth Pachter, whose marriage to David Kofsky takes place December 23rd. Sixteen tables of bridge were played.

Misses Etta Coles and Naomi Yanova were guests last week of Mr. and Mrs. E. A. Runions in Ottawa.

Mrs. H. Karlin, Avenue Road, entertained twenty guests at the Royal York Hotel in honor of Miss Freda Saiger, a bride-elect of December.

Mrs. Saul German, of Chicago, is visiting her parents, Mr. and Mrs. M. Mendelson, Beverley Street.

Miss Ray Myers and Mrs. B. Erris entertained at a tea presentation at the King Edward Hotel honoring Miss Rose Karn, a bride-elect of next month.

Misses Kitty and Teale Ruskin, Gladstone Avenue, were at home to friends, honoring their sister, Miss Isabel Ruskin, prior to her entrance into the General Hospital Training School of Nurses.

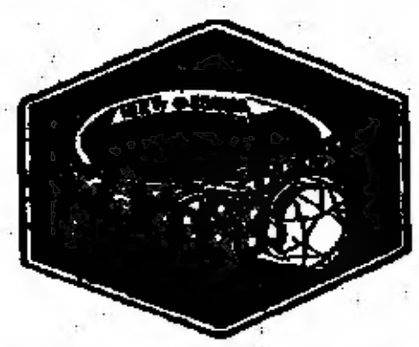
Miss Frankie Freedman entertained at a bridge presentation at her home in honor of Miss Rose Karn, a bride-elect of December.

Miss Beatrice Grossman left on a trip to New York, where she will visit with friends.

Mr. and Mrs. L. Grossman, Palmerston Avenue, gave a formal party for their daughters, Misses Sara and Evelyn Grossman, at a dance place.

Norman Pasuk, 15-year-old son of Mr. and Mrs. A. Pasuk, 495 Markham Street, will play the Vienofsky Concerto at a violin concert on December 7th, in the Concert Hall of the Hambourg Conservatory. Norman has been playing since he was four years old, and is a pupil of Yascha Pye. Guests are welcome.

Saida Gerrard gave a demonstration of the modern method in



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dancing before the Heliconian Club. Her group includes Thelma Mannheim, Sylvia Fistell, Pearl Tennenbaum, Minna Skale, with Marion Hobday at the percussion instruments and Carl Goldner, accompanist.

Hostesses for Mrs. Gerald Smith (formerly Clara Sniderman) whose marriage took place November 25th., were: Mesdames H. S. Rosenberg, L. Smith and R. Kroll, tea at the home of Mrs. H. S. Rosenberg; Mrs. N. Roth and Mrs. M. Weinstein, bridge at the Laura Matilda Tea Rooms; Miss Dora Gelfand and Miss Pearl Levinsky, tea at the King Edward Hotel; Mrs. C. Rotenberg, evening bridge; Misses Dora and Rita Cass, private film screening; Mr. and Mrs. Leonard Smith, dancing party; Mrs. H. Snyder and Mrs. A. Nodell, dinner and theatre; Fideles Amis Club, bridge presentation; Miss Seccie Smith, dinner dance and theatre; Mrs. L. Baumwald, tea at Arcadian Court; Mrs. A. Harrser, evening; Mrs. S. Weinstein and Miss Clara Weinstein, bridge; Mrs. M. Sprachman, luncheon at Arcadian Court; Mrs. L. Hoffman, bridge at Diana Sweets; Mrs. M. Siegal, evening bridge; Mrs. M. Solway and Mrs. S. Balick, luncheon at the Georgian Room; Mrs. B. Clavir, dinner bridge; Mrs. D. Wolfish, luncheon at Arcadian Court; Mrs. S. Kaminker, bridge; Mrs. L. Cadesky and Mrs. H. Sniderman, bridge; Mrs. M. Rother and Mrs. H. Bochner, luncheon at Arcadian Court; Mr. and Mrs. B. Stromberg, theatre party; Mrs. P. Galitsky and Miss Olga Galitsky, bridge at Laura Matilda Tea Rooms; and Mrs. Harold Smith, luncheon at the Georgian Room.

Miss Harriet Fish, Manning Avenue, gave a tea in honor of her sister, Sadye, a bride-elect of next month. Tea was poured by Miss Anne Glazer and Mrs. Abe Snider. Those assisting were Misses Ruth Alexman, Gert Moshenberg, Sophie Reisman and Margaret Lepofsky.

Those who have entertained for Miss Doris Hirshorn, a bride-elect of December, are Misses Shirley Hirshorn and Minnie Rosenberg, personal shower; Mrs. T. Weingarten, Misses Jaye Abbleberg, Ida Cohen and Jean Hamer, linen shower at Old Spain; Mesdames A. Goldstein, L. Mendelson and I. Bosain, hosiery and handkerchief tea at the home of the latter, Manning Avenue; and Ha-Gi-La Girls, tea at the Royal York Hotel.

Miss Fanny Pachter entertained at a handkerchief bridge presentation in honor of her cousin, Miss Ruth Pachter, bride-elect of December.

Mrs. P. Clarfield and Mrs. W. Kofsky entertained at a linen shower bridge for Miss Ruth Pachter, bride-elect of December.

A surprise birthday party was held at the home of Miss Sara Salamansky, Brunswick Avenue, guests being Misses Esther Soltz, Sara Salamansky, Norma Granatstein, Helen Blidner, Mary Kopman, Helen Rich; and Saul Ross, Milton Roher, Percy Budman, Sam Roskin, Ben Etkin, Maurice Solursh and Sydney Roebuck.

Mrs. J. Goldman was tea hostess in aid of the approaching bazaar of D'Arcy Street Talmud Torah. Mrs. David Finer and Mrs. S. Blivas presided over the tea table and the assistants were: Misses Rose and Jean Goldman. About 75 guests called.

The following hostesses entertained in honor of Mrs. M. Mandel (née Rose Yasny), Mrs. L. Yasny and Mrs. A. Yasny, bridge at Old Spain; Mrs. S. Langer, McCaul Street, and Mrs. N. Ginsberg, College Street, tea presentation at Arcadian Court; Mrs. J. Kosky, Henry Street, and Mrs. M. Lightman, Richmond Street, tea presentation at Eaton's Round Room; Mrs. J. Fruitman, Dundas Street, tea presentation at Arcadian Court; Mrs. A. Yasny, Murray Street, bridge presentation; Bridge Club, formal dance presentation; Mrs. M. Turk, Grace Street, tea presentation at the King Edward Hotel; Mrs. H. Lavine and Mrs. H. Hyman, Manning Avenue, bridge presentation; Mrs. N. Coopersmith, Markham Street, bridge presentation.

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Card of Thanks

Mr. M. Hartzman, 678 Crawford Street, wishes to thank his many friends, relatives and society brothers for their many kindnesses during his recent illness.

Mrs. J. Klayman, 484 Crawford St., wishes to express her thanks to her many friends for the beautiful flowers and gifts and many kindnesses shown her during her recent illness.

Births

Born to Mr. and Mrs. R. Paulin (née Bessie Greenberg) on Wednesday, November 21st, at Toronto Western Hospital, a son.

Born to Dr. and Mrs. J. P. Tarshis (née Rose Wolfish) Evelyn Avenue, at Toronto General Hospital, November 15th., a son.

Born to Mr. and Mrs. Henry Goodfader, of Winthrop, Mass. (formerly of Toronto) Monday, November 26th., at Cambridge Hospital, a daughter.

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Children's Chanukah Service, Saturday, December 1, at 11 a.m. Sunday, December 2, at 11 a.m., sermon: Rabbi Eisendrath. Movies and Morals.

GOEL TZEDEC SYNAGOGUE

Sermon Saturday at 10:30 on The Big Brother and Big Sister Movement. Juniors at 10:30.

Rabbi Jacob Gordon

Toronto Jewry mourned the passing of Rabbi Jacob Gordon, whose death occurred suddenly Sunday, November 25. Fellow-rabbis carried the casket from his residence, 116 Beverley St. The procession moved to the Zionist building, where Superintendent David Schatz gave a short memorial prayer, then along a route connecting the four synagogues of which he was rabbi. At the Toronto Hebrew Free school, Brunswick Ave., of which he was a founder, several hundred children, granted leave by the board of education, joined the cortege and Rabbi B. Treiger, educational director; M. Geiber, president; and Rabbi M. Levine, of Hamilton, eulogized in Jewish the deceased man.

After a stop at the Leibawetzer synagogue, Denison Ave., the procession moved to the McCaul St. synagogue where the body was taken in and Rabbi S. Weinreb, oldest orthodox rabbi in the city, chanted a prayer. The body was also taken into the Goel Tzedec synagogue, University Ave., where Rabbi Samuel Sachs spoke and Cantor A. Steinberg recited a memorial prayer.

Rabbi Sachs stressed Rabbi Gordon's service to the community: "He was a living encyclopaedia of Jewish knowledge. His memory was phenomenal and on many occasions we rabbis came to ask him questions about obscure items," he said. His labor of love was the Toronto Hebrew Free school, since he loved children and teaching children.

Born in Danilovitz, Russia, he was a brilliant scholar at the famous Rabbinical Academy of Volozhin, Minsk and Kovno. Upon his graduation he was one of the youngest rabbis of the time. He married in 1900 and came to Toronto in 1904.

Besides his widow and four children, Mrs. Sheldon Cohen, Toronto; Mrs. Albert Mandelbaum, Chicago, and Wilfred and Daniel Gordon, Toronto, four sisters and three brothers survive.

Surviving are his widow and four children, Mrs. Sheldon Cohen, Toronto; Mrs. Albert Mandelbaum, Chicago; Wilfred and Daniel Gordon, Toronto, and four sisters and three brothers, Mrs. H. Solway, Mrs. F. Gordon, Toronto; Mrs. H. Selger, Los Angeles; Mrs. L. Gurlwich, Russia; Harry and Harshel Gordon Toronto, and I. Gordon, Akron, Ohio.

Approaching Marriages

Mr. and Mrs. Julius Weil, Palmerston Boulevard, announce the approaching marriage of their daughter, Evelyn, to Harry Gilbert, son of Mr. and Mrs. Joseph Gilbert, Crawford Street, to take place December 9th.

Engagements

Mrs. W. Mendelson announces the engagement of her daughter, Mary, to Harry Kropsky of Alberg, Vermont. Marriage to take place the latter part of January

Mr. and Mrs. A. Clarfield announce the engagement of their daughter, Betty, to Reuben Gold, son of Mr. and Mrs. Y. Gold.

Bar-mitzvahs

Mr. and Mrs. Nathan Phillips, 26 Lauder Avenue, announce the bar-mitzvah of their son, Howard Arnold, to take place at Holy Blossom Synagogue, Saturday morning, December 1st. Mr. and Mrs. Phillips will be at home Saturday evening after 8 p.m. No cards.

ANNOUNCEMENT BY THE GRAND'MERE SHOE COMPANY LIMITED, GRAND'MERE, P.Q.

Owing to the abolition of the annual January Style show, merchants are buying earlier this year. In anticipation of this, we prepared our Spring samples earlier than usual. Our Sales Representatives have now been on the road with our new Spring samples since Nov. 1st. Bookings for Spring are very gratifying.

Our line is "bigger and better" as the Chevrolet people once used to say. Our range of sport shoes merits particular commendation. It is a very large one and embodies both spectator and sport types. The former description usually refers to shoes with leather soles and the latter to shoes with rubber soles. We are also showing a beautiful range of white shoes.

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Marriages

Goldblatt-Feldman

The marriage of Hilda Bella, youngest daughter of Mr. and Mrs. J. Feldman, to Joseph E. Goldblatt, son of Mrs. A. Goldblatt, took place Sunday, November 18th. Rev. Wladowsky officiated. The bride, given in marriage by her father, wore a princess gown of white satin with high neckline and button-trimmed back, and a long veil of tulle with a tight cap held in place with orange blossoms. Her bouquet was of Calla lilies. The groom was attended by Sam Cohen. After the ceremony a dinner was held at the home of the bride's parents, where the bride's mother received wearing a black crepe gown trimmed with metallic and a corsage of roses. The mother of the groom was gowned in black lace with a corsage of roses. Later the bride and groom left on a tour of of the States and will live in Toronto.

Robinson-Stein

The marriage was solemnized Sunday, November 25th., at the home of the bride's parents, of Blanche Beulah, daughter of Mr. and Mrs. Michael Stein, 83 Regal Road, to Lou Robinson, son of Mrs. J. Robinson and the late Mr. Robinson. The house was decorated with pink carnations. Rabbi Samuel Sachs officiated. The bride, given in marriage by her parents, wore a dinner gown of brown velvet, matching hat and shoulder veil, and a corsage of lily of the valley and white roses. She was attended by Mrs. Nat Perlmutter in black velvet and Mrs. Charles Rose in brown velvet. The groom was attended by his brothers, Dr. Sam Robinson and Percy Robinson, of Kingston, Ont. Mrs. Stein, mother of the bride, received wearing a gown of black velvet, and Mrs. Robinson, the groom's mother, was in black chiffon. About 400 guests called.

Smith-Sniderman

The marriage of Clara Sniderman only daughter of Mr. and Mrs. J. Sniderman, to Gerald Smith, son of Mr. and Mrs. L. Smith, took place at Old Spain on November 25th. Rabbi Samuel Sachs officiated and the wedding music was played by the bride's brother, William Sniderman. The bride, given in marriage by her father, was gowned in pink lace made on princess lines with long train, hat and shoes to match, and carried a colonial nosegay of Butterfly roses, violets and lily of the valley. She was attended by Mrs. William Sniderman, in turquoise lace with matching accessories and a corsage of Briarcliff roses. The brother of the groom. A dinner was best man was Garfield Smith. served to the immediate family with a reception following. The bride's mother who received with the bridal couple, wore a gown of black crepe romaine and a corsage of Columbia roses. The groom's mother also received, gowned in black sheer with a corsage of Talisman roses. The bride and groom left on a motor trip to the Eastern States. They will live in Toronto.

Mandel-Yasny

The marriage took place Sunday, November 4th., of Rose, daughter of Mr. and Mrs. L. Yasny, to Maurice Mandel, son of Mr. and Mrs. I Mandel, at the men of England Synsynagogue. Rabbi Levy officiated assisted by Cantor Bornstein and his choir. The bride was given in marriage by her parents. She wore a gown of white satin with square neckline, and long, tight sleeves, the skirt forming a long train. Her net veil, arranged with a tiara of pearls and orange blossoms, was edged with a wide border of lace, and she carried a white prayer book with streamers of lily of the valley. The maid of honor, Miss Beatrice Tobe, niece of the groom, was gowned in chartreuse chiffon velvet and carried a bouquet of Talisman roses. Lou Mandel, brother of the groom, was best man. The bridesmaids were Miss Jean Kosinets, in blue moire taffeta; Miss Jean Ennis, in wine moire taffeta; and Miss Rae Gollish in yellow chiffon velvet. All carried old-fashioned nosegays. The groomsmen were S. Krivy, H. Urman, and S. Fruitman. The flower girl was Rose Mendelovitch, cousin of the bride, in an old-fashioned frock of blue taffeta trimmed with pink. Mrs. Yasny, mother of the bride, and Mrs. Mandel, mother of the groom, received wearing black chiffon velvet, with corsages of Talisman roses. During the signing of the register, "O Promise Me" was sung. The couple spent their honeymoon on a motor trip to Akron and Cleveland, Ohio, and are living in Toronto.

Mrs. S. Rashel 6 Oriole Parkway, was hostess to Mt. Carmel Chapter. Dance January 26th, at the King Edward Hotel, has Mrs. J. Freeman, 11 Elwood Boulevard, as convenor.

Montreal Social

Miss Anne Wener, 4845 Esplanade Avenue, was hostess at a personal shower bridge to honor Miss Annie Friedberg, a bride-elect of December 25.

Marriages

Cohen-Winner

Mr. and Mrs. D. Winner, of Montreal, announce the marriage of their only daughter, Fay, to Lou Cohen, son of Mr. and Mrs. N. Cohen of Outremont, which took place Sunday, November 25.

Toronto Meetings

Patrons of the Fifth Annual Dance of the Mercury Club of Young Conservative Men, at the Royal York Hotel in December, are: Rt. Hon. R. B. Bennett, Mayor William J. Stewart and Mrs. Stewart, Hon. Leopold Macaulay and Mrs. Macaulay, Alderman Nathan Phillips and Mrs. Phillips.

Pi Rho Epsilon bridge is Monday, December 10th, at Diana Sweets, Bloor Street. Proceeds for charity. Committee: Misses Sadye Hartzman, Eve Jolovsky and Frances Hartzman.

Sons of David Ladies Auxiliary bridge linen shower was held at the home of Mrs. E. Goldstein, 335 Markham Street, in aid of the Jewish Old Folks Home. About 75 guests attended. Refreshments were served by the hostess and social convenor, Mesdames G. Firstin, H. Cohen and I. Lightstone.

Sigma Phi Sorority charity tea is at the home of Mrs. Albert Segal, 624 Lonsdale Road, on December 9th.

Grand Order of Israel Ladies Auxiliary will hold its third annual bridge Wednesday evening, December 12th, at 300 College Street, Mrs. J. Fortus, social convenor. Call Mrs. J. Rosen, Secretary, Wa. 9241.

Sigma Phi Sorority opening dance honored Miss Gertrude Starr, a bride-elect of next month, who was presented with a gift by Mrs. Albert Segal, president, on behalf of the sorority.

Annual dance of Mt. Carmel Chapter of Hadassah is January 26th. in the Alexandra Room of the King Edward Hotel. Call Mrs. L. Mirsky, Mo. 5098.

Canadian Hebrew Ladies' Auxiliary election meeting, with Mrs. M. Jacobs presiding, chose: President, Mrs. M. Jacobs; Vice-president, Mrs. H. Cohen; Recording Secretary, Mrs. L. Switzer; Financial Secretary, Mrs. D. Siegel; Treasurer, Mrs. M. Rose; Convenor, Mrs. A. Levy; Inner Guard, Mrs. H. Solursh. Annual installation dinner bridge will be held at the 10th anniversary December 12th. A gift will be presented to each member.

Mt. Sinai Dental Auxiliary met at the home of Mrs. S. Breslin, Spadina Road. A cheque was sent to the Mt. Sinai Hospital to pay up the $300 Dental Auxiliary pledge.

Avigail Girls of Bloor Young People's League will hold a bridge Tuesday, December 11th., at 7.30 p.m. at Bloor Street Synagogue, 703 Ossington Avenue. Tickt convenor, Miss Corinne Rosen.

At Tau Gamma Girls Installation party at the home of Mr. and Mrs. Philip Foster, 54 Turner Road, were: Misses Rose Bayne, Rose Bloom, Ida Himelstein, Gert Roth, Jean Wener, Ann Starkman, Lil Roth, June Ruben, Eva Edson, Lil Strauss and Mrs. Si Ruben; and Myron Rotstein, Dave Tremble, Percy Kramer, Lou Sobel, Al Morrison, Allen Cutler, Arnold Shapiro, Sam Sherman, Charles Urman and Ben Starkman.

Judith Temple, Pythian Sisters revue and dance is Thursday, December 13th., at Pythian Castle Hall, at 8 p.m. General convenor, Mrs. Libby Sandy, La. 5015; Ticket convenors, Mrs. Birdie Freed, Hy. 3745 and Mrs. Lily Benjamin, Ly. 8235.

Deborah Chapter No. 43 O. E. S. bridge at the Pythian Castle Hall, Tuesday, December 18th., at 8 p.m. Tickets from Mrs. R. Carter, Mo. 5487.

Chanukah bridge social of the Women's League will be held at the home of Mrs. M. Rovansky, 238 Crawford Street, Tuesday afternoon, December 4th. Everyone invited.

HEARTIEST CHANUKAH GREETINGS!

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TO ADDRESS BROTHERHOOD

At a joint Brotherhood Chanukah dinner between Shaare Zion and Temple Emanu-El on Tuesday Evening, December 4th, Rabbi Julius Berger will be guest speaker. A playlet, "Chanukah Fantasy" by the Dramatic Group of the Religious School will be under direction of Miss Frances Katz. Melodies will be chanted by Cantor Miller. Supper will be served by the Temple Sisterhood. In charge of program will be David Jassby, Charles Shefler, Harold Neumann, Martin Arnovitz. Chanukah baskets of food will be distributed Sunday. Social Service Committee Arthur Simon, Leon Lighter, A. Greenberg.

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SOCIAL NEWS — MONTREAL

All readers of the Canadian Jewish Review are invited to contribute added interest to this column. Please telephone Marquette 1203 not later than 3 p.m. Tuesday for publication the same week.

Rev. Dr. H. Abramowitz went to Ottawa to speak at the "Give and Get" dinner of Hadassah at the Chateau Laurier, visiting Mr. and Mrs. A. J. Freiman.

Mrs. Z. Sloan, Girouard Avenue, received Sunday, November 25 in honor of the marriage of her son and daughter-in-law, Mr. and Mrs. Harry Sloan, née Frances Swartz, of Winnipeg. Mrs. Sloan was assisted in receiving by Mrs. Charles Sydney, of Freeport, and Mrs. Joseph Leibovitz. Mrs. Sloan received in black French lace with chiffon inserts, and corsage of red roses. Mrs. Harry Sloan was gowned in stained glass crepe Chanel with tunic of gold lame, shoes to match and corsage of red roses. Mrs. Sydney wore pale blue satin with red and gold bodice, red shoes and corsage of Talisman roses. Mrs. Leibovitz wore black satin with net bodice fashioned on Princess lines and corsage of roses and carnations. Mrs. T. Glickman was in charge of the dining room. Mrs. Nathan Glickman presided over the tea and Mesdames Isidore Glickman and Harry Edelstone, presided over the ices. Those assisting in serving were Mrs. Adolph Gardner and Mrs. Louis Faber, Misses Birdie Glickman, Gertrude Glickman, Sally Leibowitz, Muriel Glickman, Sybil Glickman and Evelyn Glickman. Blush carnations and green mums decorated the rooms.

Mrs. Norman Viner, Bishop Street, is entertaining for her daughter, Bernice, on Sunday, December 2.

Miss Betty Stewart, Roslyn Avenue, gave a tea dance.

Miss Beatrice Glickman, Redfern Avenue, is entertaining at tea Saturday, December 1, in honor of Mrs. Harry Sloan, née Frances Swartz, of Winnipeg, whose marriage took place recently.

Mrs. Maxwell Sloves, Westmount Avenue, was at home in honor of Mrs. Louis Hartman, of Haverhill, Mass.

Mrs. J. Elkin, Burton Avenue, entertained at tea for Mrs. Louis Hartman, of Haverhill, Mass., and Mrs. Sydney Levitt, who has left for Europe.

Mrs. Samuel Bronfman, Belevedere Road, entertained at tea for the control chairman and captains of the Women's Division of Federation.

Mrs. A. Kramer, Marcil Avenue, was hostess at bridge and tea for the dining room booth of the Temple Emanu-El Bazaar, which takes place December 19, at the Victoria Hall.

Mrs. S. Samuelson, of East Orange, N. J., is visiting her parents, Mr. and Mrs. L. Samuelsohn, Vendome Avenue.

Miss Miriam Stark who is attend-

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ing college at Ann Arbor, Mich., spent a few days visiting her mother, Mrs. M. T. Stark, Trafalgar Apartments.

Miss Muriel Vineberg, Roslyn Avenue, has returned after spending a short time in Toronto.

Miss Rona Bronfman, Westmount Boulevard, entertained at a cocktail tea in honor of Miss Muriel Groper, of Boston.

Mrs. Charles Wolfson, Sherbrooke Street, entertained tea in honor of Miss Libby Freinbrook, a bride-elect of January.

Mrs. Sydney Levitt, Belgrave Road, gave a formal dinner in honor of Mrs. Louis Hartman of Haverhill, Mass.

Mrs. Rose Medine, Somerset Apartments, is in New York where she will spend a few weeks prior to leaving to spend the winter in Miami, Fla.

Miss Rose Abrams, Oliver Avenue, entertained at the tea hour at the Windsor Hotel in honor of Miss Libby Fenbrook, a January bride. Those present were Mesdames J. H. Fine, Nat Lande, Richard Kramer, Misses Sarah Hoffman, Grace Vineberg, Toots Abrams, Evelyn Shapiro and Helen Cohen.

Mr. and Mrs. Charles Hyman, Queen Mary Road, entertained in honor of Miss Libby Feinbrook, and Elliott Levinoff, who are to be married in January.

Mrs. Samuel Shenkman, Grosvenor Avenue, spent the week-end in Ottawa.

Mr. and Mrs. Philip Meyerovitch, Sherbrooke Street West, left for Lakewood, N. J., to remain for a short time.

Mrs. Samuel Bronfman, Belvedere Road, entertained at a formal dinner in honor of Mrs. Louis Hartman, of Haverhill, Mass. Covers were laid for fourteen.

Mrs. J. Ironstone and Mrs. Zelic Lesser, of Sudbury, Ont., are the guests of Dr. and Mrs. Benjamin Kolber, Esplanade Avenue.

Mr. and Mrs. A. Z. Cohen, Grosvenor Avenue, entertained at a cocktail tea in honor of the engagement of their daughter, Miss Riva Cohen, to Harvey Golden.

Mr. and Mrs. Sydney Levitt, Belfrage Road, sailed from Quebec for England and Scotland to be away for a month.

William Friedman, of Pittsburg, is with his son and daughter-in-law, Mr. and Mrs. Alex Friedman, Marlowe Avenue.

M. Rosenbloom, Kensington Avenue, has left to spend some time in New York and points west.

Miss Ruby Zwerling, of Halifax, is at the Mount Royal Hotel, and will be Dietician at the Jewish General Hospital.

Miss Mary Lawson, of Seattle, Wash., is the guest of her aunt, Mrs. E. Godinsky, Dollard Avenue, for the [illegible].

Miss Dorothy Myerson, Maplewood Avenue, entertained the pledges of Delta Phi Epsilon Sorority at tea.

Mrs. M. Dresner, accompanied by her son, Eddie and daughter, Josephine, are the guests of Emanuel Dresner, St Catherine Street West.

Mrs. Donald Goltman, Cote St. Luc Road, is entertaining at the tea hour Saturday, December 1.

Mr. and Mrs. Michael Morris, Grenville Road, returned from a few months trip to Europe.

Miss Jessie Decker, Victoria Avenue, entertained at tea and bridge.

Mrs. Harry Finkelstein and daughter, Miss Dorothy Finkelstein, will be hostesses at a crystal shower at the Queen's Hotel on December 7 to honor Miss Bea Finkelstein, a bride-elect of January 16.

Ruth Auerbach, seven-year-old-daughter of Mr. and Mrs. N. Auerbach, played the piano at the Solomon Small concert at the United Talmud Torah.

Mrs. M. N. Finkelstein and Mrs. Max Finkelstein, were hostesses at a linen shower bridge at the Queen's Hotel for Miss Bea Finkelstein, a January bride-elect.

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St. Luc Road, spent the past week in Atlantic City and New York.

Mr. and Mrs. Percy Silverman, Cote St. Luc Road, spent the week-end in Ottawa.

Mrs. H. Levine, Stuart Avenue, has returned from Albany and New York. In Albany she was the guest of Mrs. H. Phillips and in New York she visited Mrs. M. Switzman.

Mrs. T. Brock, of New York, is visiting for a few weeks with her sister, Mrs. M. Borochovitz, Champagneur Avenue.

Miss Queenie Decker, Old Orchard Avenue, who spent some time in New York, has returned.

Mrs. J. Sasler and sons, Irving and Arnold, of New York, are the guests of her brother and sister-in-law, Mr. and Mrs. S. Goldensweig, Decarie Boulevard.

Those who have entertained in honor of Miss Rose Grossman, whose marriage to Theodore Lecker took place Sunday, November 25, are: Mrs. Z. Rill, evening presentation; Mrs. W. Lecker and Mrs. I. Marks, crystal shower at the Queen's Hotel; Mr. and Mrs. M. Schleien, evening presentation; Miss Bessie Ubric, Hutchison Street, stocking and handkerchief shower; Miss Zelma Bacal, Jeanne Mance Street, bridge; Miss Gertrude Grossman, St. Joseph Boulevard West, linen shower at the Queen's Hotel; Miss Jennie Rosenberg, Park Avenue, tea presentation; Miss Belle Eichenbaum, theatre party and tea at Eaton's; Miss Mildred Gordon, Cote St. Antoine Road, tea at Eaton's; and Miss Sylvia Lecker, bridge, tea presentation.

Mrs. M. Trugman, of Minneapolis, is visiting her son-in-law and daughter, Mr. and Mrs. Ben Singer, Burnside Place.

Mrs. Joseph Daniels, Grovehill Place, returned from a trip to Boston.

Mrs. S. Brock, Van Horne Avenue, was hostess at a bridge, for her sister-in-law, Mrs. T. Brock, of New York.

Mrs. H. W. Leventhal and Miss Rose Gilman are entertaining at a silver service shower and bridge, December 11, at the Queen's Hotel in honor of Miss Ruth Granofsky, bride-elect.

Mrs. Lou Litvack, Esplanade Avenue, was hostess at a bridge and Mrs. Hy Shuster, Maplewood Avenue, will entertain at tea December 1 in honor of Miss Fay Shuster, a bride-elect of December 25.

Mr. and Mrs. H. Hansher, Marcil Avenue, are spending a few weeks in New York and Atlantic City.

Mrs. Philip Garfinkle, Haddon Hall Apartments, returned from a trip to New York.

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Miss Ruth Segal, Hutchison Street, entertained at tea in honor of Miss Florence Shoob, a bride-elect.

Miss Martha Pecker, formerly of Montreal, who has been visiting her parents, Mr. and Mrs. H. Pecker, has returned to New York.

Mrs. Max Kolber entertained at a children's party in honor of her daughter, Myra Eleanor's, fifth birthday. Decorations were in blue and white. Children present were Lois Brina Kolber, Natalie Kolber, Glory Schafran, Kay Schafran, Lila Kleinberg, Seymour Kleinberg, Claire Saxe, Muriel Witkin, Manny Veinish, Bluma Gitnick, Gloria Cohen, David Shulak and Louis Ginsberg.

Mesdames H. Abramovitch, M. Greenblatt, S. Blum and A. Nadler were hostesses to 150 guests at a linen and personal shower to honor Miss Claire Abramovitch, a bride-elect. Bridge prizes were won by Mesdames M. Creilmsten, B. Kraemer, M. Rosenberg, H. Menaker, C. Hoffer, F. Cohn, M. Babcan, S. Levine, B. Bercovitch, S. Schefler, L. Morris, L. Papplebaum, M. Sigler, and L. Caplan.

Mr. and Mrs. Barney Green, de Bullion Street, entertained at a party in honor of their daughter Florence's seventh birthday. Children present were Irving Aronovitch, Edna Aronovitch, Shirley Deitcher, Solly Deitcher, Florence Flaxman, Judith Flaxman, Shirley Green, Morty Green, Phyllis Green, Morty Green, Fay Green, Irving Green, Phyllis Zweker, Mildred Zweker, Issie Green, Aaron Green, Anita Cooper, Bertha Shames, Hershie Shames. Colored streamers were used as decorations and souvenirs were given to the children. Mrs. B. Green was assisted in serving by Mrs. M. Green and Miss Lily Green.

Mrs. W. Wyne and Miss Lottie Fitleberg were hostesses at a kitchen shower bridge at the Samovar, in honor of Miss Ettie Fitleberg, a December bride-elect.

Mrs. Moe Mintzberg, Mrs. M. Puritz and Miss Celia Puritz were joint hostesses at a linen shower bridge at the Samovar, complimenting Miss Ethel Marder, a bride-elect of December 25.

Mesdames D. Cohen, B. Gasol and Harry Diamond were hostesses at a linen shower bridge at the Edinburgh, for Miss Pearl Bernstein, a bride-elect of February.

Miss Anne Sheiner entertained at a bridge at the Queen's Hotel, in honor of Miss Ethel Marder, a bride-elect of December 25. Prize-winners were Misses Celia Puritz, Dorothy Sheiner, Min Averson, Jean Kaiman and Mrs. Florence Gillman. The guest of honor was presented with a silver candy jar by the hostess.

Mr. and Mrs. Frank Tarter (formerly Miss Rae Rubin), who have returned ffom their honeymoon after visiting Chicago, Los Angeles, Catalina Islands, San Francisco, Seattle, Wash.; Victoria, B.C. and Vancouver, are living at 5118 Jeanne Mance Street.

Hostesses who entertained in honour of Mrs. Frank Tarter (née Miss Rae Rubin), were Mrs. L. Rubin, the bride's mother, at a bridge; Miss Ida Beinbaker, tea at Eaton's tea room; Mrs. J. Tarter, the groom's mother, bridge; Misses Ida Engel, Rose Ashenmil and Jenny Lecker, bridge crystal shower at Queen's Hotel; Miss Nancy Shapiro; cousin of the groom, bridge; Miss Dorothy Finklestein, tea at the Windsor Hotel; Miss Sara Backler, bridge and china shower; Misses Florence and Irene Rubin, bridge; Mrs. M. Lebofsky, evening; The Slow Club, bridge at the home of Miss Ida Engel.

Among those who have entertaned for Mrs. Jack Lawson, of Kirkland, Washington, guest of Mrs. N. Brodkin, Roslyn Avenue, are: Mrs. M. Hamer, Roslyn Avenue, tea; Mr. and Mrs. J. Becker, Villeneuve West, evening; Mrs. N. Brodkin, Roslyn Avenue, informal evening; Mrs. N. Brodkin, Roslyn Avenue, luncheon; Mrs. H. Brodkin, Maplewood Avenue, luncheon.

Mr. and Mrs. S. Belkin, Maplewood Avenue, spent a few days in New York.

Mr. and Mrs. Lewis Rosenfield, née Sylvia Silverheart, have returned from their wedding trip, having motored through the Eastern States and visited in New York, Trenton, Philadelphia, Baltimore, Washington and Richmond, Virginia.

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ALL MUST HELP!

Mrs. Louis Hartman, of Haverhill, Mass., who has been visiting her cousins, the Misses Goodkowsky, Marcil Avenue, has returned home.

In honor of Miss Fay Winner whose marriage to Lou Cohen took place Sunday, November 25, Mrs. M. Eykes and Mrs. H. Schneiderman gave a linen shower and Miss Kay Nudelman was hostess at a stocking shower.

The second annual Junior Aid to Federation dance took place in the Assembly Hall of Shaar Hashomayim Synagogue. Patrons were Rev. and Mrs. H. Abramovitz, Mr. and Mrs. C. B. Fainer, Mr. and Mrs. J. Levinson, Sr. The committee in charge were Misses Beatrice Fainer, Sybil Rosenbloom, Ghita Rosenthal, Esther Salomon, Annette Balacan; and Harold Fineberg, Joseph Aber, Cecil Vineberg, Morton Godine, Robert Levine and David Solomon. Over 400 guests attended.

Entertaining in honor of Miss Bernice Schnapp, a bride-elect of December 2, Mrs. S. Bloomfield, gave a bridge evening presentation; Miss Belle Copple, bridge tea presentation; Miss Lilly Bercovitch, bridge evening presentation; and Mrs. Allan Bronfman, Jr., luncheon at Eaton's.

Members of Temple Emanu-El confirmation class are Melvin Margalick, Constance Ginsberg, Ruth Hollinger, Hilda Tarshis, Geraldine Grover, Ruth Silberman, and Shirley Vineberg.

ZEIREI YISROEL

Zeirei Yisroel will celebrate Chanukah at the home of Louis Richler, 6897 De La Roche St.

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YOUNG PEOPLE'S HEBREW LEAGUE

Young People's Hebrew League elected: Athletic Chairmen, Sam Foreman, Miss Molly Spier; Outside House, Leonard Beinhaker; Voluntary Service Committees, Myer Schwartz, Mrs. Sara Margolese; Membership, Moe Steinberg and Miss Sylvia Seidman; Service, Miss Bessie Venetsky; representatives on the board, Morris Wiseman, Ben Stein, Cyril Mosel, Oscar Costin, Sam Wex, Moe Simcovitch, Abe Lazar, Sam Lazarus, Max Liftshitz; Misses Freda Tessler, Lila Cohen, Fanny Kirshman, Bea Greenberg, Freda Mayoff, Rose Lipson, Vida Morris. Moe Seidman occupied the chair.

A Bridge and dance by the Fraternors Club is on December 12th., at Chevra Kadisha Community Hall. Proceeds go to charity. Jack Adler is social chairman.

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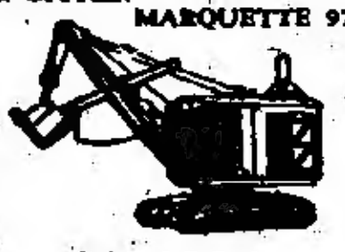

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MONTREAL HADASSAH

Miriam Brainin Ortenberg Chapter met at the home of Mrs. S. Tannenbaum, 443 Outremont Avenue. Dr. Rachel Chait Wasserman reviewed Sholem Asch's "Salvation." Next meeting at the home of Mrs. E. Garmaise, 715 Stuart Avenue, Monday evening, December 3. Dr. Chait Wasserman will again address the meeting.

UNITED TALMUD TORAHS AUXILIARY BAZAAR

The fourth annual bazaar of the Ladies' Auxiliary of the United Talmud Torahs takes place Sunday and Monday, December 16th. and 17th., afternoons and evenings, at the Hebrew Educational Institute, for the purpose of reclaiming the Talmud Torah from the sheriff's hands for the sale of taxes. The bazaar opens with a dinner Sunday evening, Mrs. A. Raginsky, Sr., is President.

JEWISH LAURENTIAN FRESH AIR CAMP MEETING

General annual meeting of the Jewish Laurentian Fresh Air Camp is on Wednesday, December 5th., at 2.30 P.M., in Community Hall of Shaar Hashomayim Synagogue. Dr. Rachel Chait Wasserman will review "Salvation," by Sholem Asch. Entertainment by the Embassy Club. Refreshments.

RELIEF SOCIETY

Ladies Soimech Nolfleum Society meeting was attended by 65 members. The raffle donated by Mrs. R. Kirsh, was won by Mrs. B. Astroff.

Ruth Says,

Chez Maurice's latest production "Manhattan Madness" does credit to that always alert establishment. John Steele, who is the featured star of the show, possesses a powerful and pleasant voice. He sings only too few songs, among them "Dusty Shoes" and "Speak To-Me Of Love," accompanied by Charles Kramer. The Fairbanks twins from sunny California, another feature of the show are charming and graceful to the eye, have an unusual style of singing, especially the very popular melody "Continental." To round out the peppy revue are a pair of dancing youngsters, Bobby Dupree and Barbara Lee, doing an entirely individual interpretation of modern dancing. "Blue Rythm:" comedy, blues and acrobatics all rolled in one. Add to this a line of most attractive chorus girls to make many a male heart skip a beat and you have entertainment of a very high standard; Charles Kramer's lovely dance music throughout.

Another unusual feature, Miss Haline Frances, master of ceremonies, also gives a performance done to the haunting strains of "Three O'Clock in the Morning."

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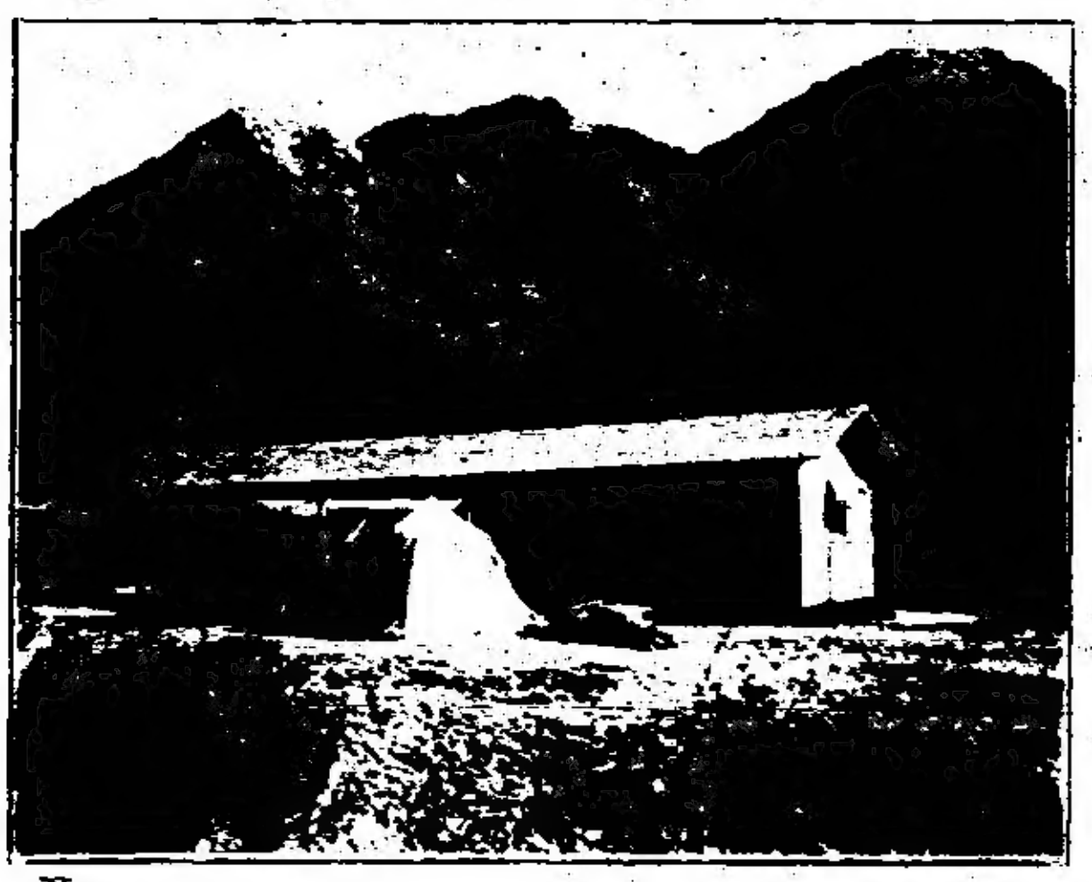

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Deaths

Lewis Frald, for many years a member of the Masonic Order and the Canadian Order of Foresters and a well-known business man in Montreal and in other parts of Eastern Canada died Monday, Nov. 26, at his home, 368 Kitchener Avenue, Westmount, in his 76th year.

Mr. Frald, who was a member of the Shaar Hashomayim Synagogue, is survived by his wife, the former Bessie Kellert, a daughter, Mrs. William Heilig, a son Bertram, five brothers and three sisters.

Funeral services took place from the home. Interment in Shaar Hashomayim Cemetery.

Marriages

Waxman-Tannenbaum

Miss Mollie Tannenbaum, daughter of Jacob Tannenbaum, of South Vista Street, Beverley Hills, Los Angeles, formerly of Montreal, became the bride of Dr. A. Waxman, of this city, Sunday afternoon at the Sinai Temple with Rabbi Jacob Kohn, assisted by Cantor A. Silverman, officiating. Miss Rose Friedman sang "Because" and "Ah, Sweet Mystery of Life". The Temple was transformed into a bower of white flowers. The bride wore a severely simple gown fashioned with a corded cowl neck and her veil had a pearl cap. She carried a white satin prayer book with a sheaf of orchids and lilies of the valley. Miss Fay Waxman, sister of the groom, was maid of honor. Mrs. S. Morantz, the bride's sister, was matron of honor. Misses Pat Roth, Rita Roth, Alita Schwal, Nettie Kash and Jeanette Druker were bridesmaids, all being gowned alike in white satin carrying bouquets of Cecile Bruners, Edna Lee Morantz, Lorraine Tannenbaum and Gloria Waxman were flower girls. All three wore old-fashioned costumes of white satin. Dr. Harry Geshlin was best man, while Dr. Alvin Possette, Dr. Edward Levitt, Joe Tannenbaum and Irving Desser were ushers. Seven hundred guests witnessed the ceremony. A dinner was served at the bride's home and a reception was held for two hundred guests. Dr. and Mrs. Waxman motored north on their honeymoon making stops at Yosemite Valley

ANNOUNCEMENT

Stanley Gardner, one of Montreal's outstanding pianists and teachers—whose studio is located at 1262 Sherbrooke West, is preparing now for his winter sessions. He will give three recitals during the coming season, the first of which will be a two piano recital during the month of December by his better known pupils. He was the teacher and sponsor of Rose Goldblatt, winner of many scholarships, who is now studying at the Royal College, of London, England.

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and San Francisco. The groom is a graduate of McGill University of Montreal. Mrs. Waxman is also formerly of Montreal, the daughter of Jacob Tannenbaum, now of Los Angeles.

Lecker-Grossman

The marriage of Rose Beatrice, daughter of Mr. and Mrs. H. Grossman, St. Joseph Boulevard West, to Theodore, son of Mr. and Mrs. W. Lecker, was solemnized at 5.30 P.M., Sunday, November 25, in the Spanish Room of the Queen's Hotel. Rabbi Charles Bender officiated. The bride was given away by her father. Her gown was of cinderella satin fashioned in princess lines with long train. Her long net veil was arranged in halo effect and she carried Calla lilies. Louis Kaufman was best man. Miss Fay Grossman, sister of the bride was maid of honor, dressed in blue transparent Dubuvel velvet with silver trimming; hat and shoes to match her dress, and carried pale pink roses. Dinner for the immediate family was followed by a reception to about 250 guests. Mrs. H. Grossman, mother of the bride, wore brown suede lace over gold with hat and shoes to match. Mrs. W. Lecker mother of the groom was gowned in black transparent velvet with shoes and hat to match. Both carried American Beauties. Mr. and Mrs. Ted Lecker left for New York to sail for Bermuda. Going away the bride wore a brown wool crepe dress with hat and shoes to match and bottle green cloth coat with mink collar. They will live on Park Avenue.

ANNOUNCEMENT

As a militant exponent of unpopular causes, Dr. Stephen S. Wise of New York City, occupies a unique position in Jewry. Paradoxically, this religious leader is noted quite as much for his social crusades as for his contributions to his own people. Dr. Wise has championed the causes and rights of various people and groups. Especially was he active in advocating women's suffrage; he was a forceful Zionist in 1898 when this movement was considered but a futile mirage for Jewish nationalism.

In recent years, he has been prominent in unearthing corruption in civic administration which was the subject of widespread investigation and political upheaval in the city of New York. In characteristic style, the religious leader called for an unmuzzled pulpit if a rabbi were to be true to his people, his calling and himself.

His doctrine of injecting ethics into everyday life as well as within religious circles is typified by his fight for the protection of women and children in industry and his efforts to assure American participation in the League of Nations. Qute recently, Dr. Wise has joined forces with other fearless public figures in a campaign to cleanse the Theatres of New York.

Montreal will be truly fortunate on December 11th at which time this learned and brilliant Jew will lecture at the Windsor Hotel on a provocative subject! "The Christian-Jewish Tragedy—will it never end?"

As all seats will be reserved for this occasion, it is suggested that all those interested in attending communicate with Martin Arnovitz of Temple Emanuel.

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Tiny Lectures

By Ernest Edelstein, of Ottawa

"While many speakers begin with the wrinkled phrase "unaccustomed as I am to public speaking," there was one person in the city of Geschmuck who was an exception to this rule. She was Tiny Ginsburg. Having held the position of president in the Blushing Bride Club, although she herself was still single, she commanded the respect of its members and her fame as a

Ernest Edelstein

platform speaker was spreading far and wide. The platform also was wide in order to support her weight of two hundred and fifty pounds or thereabouts.

But Tiny was not to be scoffed at. Each week when she addressed the club a profound silence greeted

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Born on November 24th at the Royal Victoria Hospital, to Mr. and Mrs. Hubert Levetus, a daughter.

Born at the Jewish General Hospital on Friday, Nov. 23rd, to Mr. and Mrs. Jack Duskes, née Bertha Schlein, a daughter.

Born on November 23rd, to Mr. and Mrs. M. Mintzberg (née Irene Wetzler), at the Jewish General Hospital, a son.

Born on November 22nd, at the Jewish General Hospital to Mr. and Mrs. Samuel Moskovitch (née Miriam Blumer), a daughter.

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her speech as a tribute to her spell-binding words of wisdom. For this week's lecture Tiny has made a slight change in the title of her subject but a very important one indeed. As we have mentioned before, her earlier talks were on "How To Win Your Man." This week Tiny has gone one step further. Taking it for granted that the fair maidens have already won their men, she speaks today on "How To Hold Your Man". This slight deviation in meaning has caused intense excitement amongst the club members who having successfully accomplished the task of taking unto themselves husbands, now seek ways and means of perfecting a permanent binding power over their lesser halves.

We now take you to the Blushing Bride Club where Tiny Ginsburg will deliver her speech chiefly in the interests of the more recent brides. Among them we see Mrs. Louis Bendel, wife of Dr. Louis Bendel, whose father is Mr. Layseh Bendel, the well-known tape manufacturer: Mrs. Harry Sally Finkel-Baigel who still uses her maiden name because she was such a talented painter before her marriage; also a few of the lesser fry in newly-weds. Then in the older school we see the portly Mrs. Yuddel Kalfish, Mrs. Zisseh Slotsky and Mrs. Nocha Baigel, mother-in-law of Sally Finkel-Baigel and Sally's mother, Bella Finkel. Order please! Tiny is rising to open her speech. Silence!

"Mine dear fraands! It's giving me great plasure to speak to you here today. Really, I am honnerd. Today we'll discossing de sobject "How To Hold Your Man." (Deafening applause.) "Efter all mine fraands, you all know as de direction to a man's heart is already by his stommick, meanning which, I ask you?" (Many bewildered faces look to Tiny for the answer.) "I'll tell you ladies. Food! ! !. Essen! ! Feed em. Dey love it, don't you? And now I'll giving you suggestions from what kind food you'll preparing."

At this point several of the young ladies who studied shorthand at school, are preparing to take notes. This advise is too precious to trust to memory. "Foist of all, you groupping four impottant items, Lockshen, kreplach, latkehs and borsht." (After this first group, the ambitious young ladies who studied shorthand abandon their efforts. They never got these words at school and you couldn't convince them that the Greeks had a word for it.)

Tiny continued: "Dese four will make dem wery affectionate efter meals. Oi kay no? Next, we haf de second group. In dis kettigory we haf helzel, blintzas and gefilta fish. Dese dishes I'll guarantee you'll getting double affection. But, when you give dem taiglach and laiglach I'm telling you you could even get divorced and dey would marry you

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again." (The ladies are standing up cheering for Tiny. She begins to swell with pride but remembers her recent appendix operation and deflates immediately.) "And so, girls, you haf heard avrything. And I hope you'll profit by mine words and may dey halp you always."

Between applause and cheers, the building is beginning to sway. The corresponding secretary is rushing to phone the Nosy News all about Tiny's speech word for word. Tomorrow's papers will carry her speech and possibly her photograph. And if the ambitious young ladies of Geschmack are anxious to hold their men, they will preserve the clipping of Tiny's words of wisdom and hand it down to their children and their childrens' children, bless them.

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(Continued from page 41)

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(Continued next week)

The Severe Russian Winter and Torgsin

By A. J. Paull, Executive Director, Jewish Immigrant Aid Society of Canada

Those who follow the Jewish press are well acquainted with our frequent column dealing with the searchers for relatives by their kin in Russia. Letters reach us from all parts of the world asking that we locate relatives in this country and put them in contact with our correspondents who are, in many cases, in dire need of material assistance. In the last few weeks, many such letters from Russia reached the offices of the Jewish Immigrant Aid Society and the general tone of these communications leaves the impression that with the advent of the hard winter in Russia, a Torgsin order would be a most welcome thing.

The Russian winter, true to its traditions, is as ever merciless and spares neither old or young. The problem of fighting the severity of the Russian winter is an old one, as old as Russia itself. Who of us does not remember the elaborate preparations for the winter made by our parents twenty or thirty years ago? Months in advance our mothers were stocking up the cellars with foodstuffs and the sheds with fuel. As a matter of fact, during the entire summer and fall, everything centred around preparations for the long winter. The winter was the biggest problem, not only for the individual family but also for entire communities which were called upon to take care of their poor with provisions and fuel. Today, the Russian winter is as much a problem as in the past because of the years of privation which left a goodly number of the population in a weakened condition. The American relative, therefore, must give serious consideration to the requests he receives from his Russian kin and friends.

We do not propose to make startling suggestions tending to relieve the severity of the Russian winter other than to point out that the services offered by Torgsin should be taken advantage of to the fullest measure and degree. The many articles by reputed correspondents of various American newspapers of all political shades and opinions are unanimous in their praise of the Torgsin Distribution Units which serve so well the foreign and Russian population of the Soviet Union, especially the Jewish population in the small Jewish communities which, by virtue of their geographic position, have not benefited from the industrialization of Russia to the same extent as the larger Russian industrial centres. The student of Russia knows that the majority of the Jews in Russia who are in need of assistance belong to the

older generation who, for reasons peculiar to the Russian Revolution, could not adapt themselves to their new environment. Of course, we must not forget also the fact that Soviet Russia has not yet achieved a condition of plenty and outside assistance plays an important factor in their general welfare.

In unity there is strength, and it has been stated time and again that the Jewish people have survived and will survive because of their clannishness. Even when a Jewish family is separated by the seas, its members continue their contact and render assistance to one another where necessary.

The Jewish tradition of sending gifts to relatives for the Jewish New Year and Passover is a very fine one. However, it would be a great deed indeed if Canadian and American Jewry would create what we would call a "winter tradition" of sending gifts to their relatives during the trying months of the hard Russian winter. According to information at hand, a large supply of winter clothing and fuel is available in all Torgsin stores at the present time. When a Russian resident receives a Torgsin order today, it assures him and his family of a comfortable and plentiful winter season. It is, therefore, essential that those who plan to send a winter gift to their Russian relatives or friends, do so at once.

Congregation Celebrates 110th Anniversary

From December 2nd. to December 16th, Congregation B'nai Jeshurun of New York is celebrating its 110th anniversary. Dr. Israel Goldstein is Rabbi of the Congregation, which is the second oldest Jewish congregation in New York, and one of the seven oldest congregations in the United States.

It was chartered November 28, 1825, and was organized as an offspring from the Spanish and Portuguese Congregation Shearith Israel. Its founders were English, Dutch and German Jews. It was the first Congregation to use the German (Ashkenazic) ritual. Among the founders were Benjamin Morange, who attained distinction abroad before coming to the United States, having served as Minister from France to Spain under Napoleon I; Abraham Mitchell, who was one of a handful of Jews who served in the War of 1812; and Daniel Jackson, who was the first President of the Hebrew Benevolent Society, the first communally organized Jewish philanthropic institution in New York.

The Congregation has occupied four houses of worship preceding its present magnificent one on 88th Street and West End Avenue, which was erected in 1918. The successive changes in the location of the B'nai Jeshurun Synagogues reflect the growth of the Jewish population in New York and its migration from the lower to the upper part of the city. B'nai Jeshurun's Synagogues were located successively on Elm Street, Greene Street, West 34th Street, Madison Avenue at 65th Street, and now 88th Street and West End Avenue. Its present house of worship is one of the most magnificent structures of its kind, representing a unique style of Semitic architecture and Coptic design, which has in recent years been copied by many Synagogues throughout the country. Adjoining the Synagogue and facing 89th Street, is a six-story Community Center building.

The Rabbinate of Congregation B'nai Jeshurun includes a number of distinguished names which figure prominently in the history of American Israel. It was the first Congregation in New York at which regular sermons were delivered in English.

Harvard Corporation Rejects Scholarship Offered To Replace Hanfstaengl's

The Harvard Corporation has rejected a German travelling scholarship of $1,500, offered to Harvard University by Dr. Matthew T. Mellon of Cambridge, Mass., to take the place of that of Dr. Ernest F. Hanfstaengl, which the president and fellows of Harvard College declined. Mr. Mellon is a nephew of Andrew W. Mellon.

The Harvard Crimson quotes President Conant as writing to Dr. Mellon on Nov. 20:

"I presented your letter of Oct. 17 to the corporation at their meeting yesterday. They wished me to express to you their sincere appreciation of your generosity and to say that they sympathized with the purpose which you state of enabling a senior in Harvard College who has just received his degree to study in Germany in any field of art or science during the year 1935-36. They are unwilling, however, to accept a gift made as a direct replacement of one which they had refused, and therefore, voted to decline your offer of a fellowship."

Dr. Mellon, graduate of Princeton in 1922, received his A. M. from Harvard in 1928, and a Ph. D. from Freiburg in 1934. He sent drafts of his correspondence with President Conant on the matter of the scholarship to The Crimson for publication.

In the statement which accompanied his offer, Dr. Mellon said:

"This scholarship is given to replace the one offered by Dr. Ernst F. S. Hanfstaengl, which the president and fellows of Harvard College saw fit to reject. It is the donor's desire to further a friendly understanding between the two countries and to restore, to some deserving Harvard student, the privileges which Dr. Hanfstaengl had in mind."

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COMMENTARIES

(Continued from page 8)

Someone has spoken of Weizmann as the second Nehemiah in Jewish history. He merits such an appellation. We felicitate him and greet him in behalf of Canadian Jewry on his birthday.

We Need A Heart Trust

(*Excerpts from a Radio Address*)

For the fifth successive year I am called upon to lift my voice in the cause of organized Jewish charity in Montreal. I am happy to do so for I deem it most proper and fitting that teachers of Religion especially be among the very first to plead the cause of the unfortunate. For truly, Religion above any other institution has ever had as one of its greatest missions, the alleviation of human suffering. Hence it is that profoundly religious men of all times were the mightiest spokesmen of social justice and its uncompromising champions. It was from the lips of men touched with the burning coal of divine faith, from the lips of the prophet, the man of God, that the first cry of "Zedakah"—justice, leaped out upon the world. And it was in the name of God, the 'El Rachum V'Chanun,' the compassionate and merciful Friend, that Jewish and Christian religious teachers pleaded the cause of the orphan and the widow, the beaten and broken of life. And to this very day one of the great functions of Religion is that of providing the motive power of enthusiasm for all programs of social amelioration.

You will therefore find that those in charge of organized charitable institutions and campaigns are for the most part men and women whose minds have become sensitised to moral values, whose lives have been motivated directly or indirectly by Religion. For that very reason we say that a genuine religious man cannot be uncharitable! A truly religious man gives readily to those in need; he is neighbourly and shares his bounty with fellow men.

We are of the opinion that *the reason to-day we have to do so much campaigning, appealing and pleading for causes that should be self-evidently worthwhile is due to the fact that we live in a world that is forgetting the spiritual sources of inspiration and social responsibility.*

Spontaneous giving to the poor of society has ever been the characteristic and uniqueness of the pious among Israel. Wherever Jews dwelt and whenever they faithfully followed the Torah, a code of law verily soaked in kindliness, Jewish communal life was most generously supported and Jews themselves were looked upon by their non-Jewish neighbours as examplars of benevolence.

We Jews, because civilization is at present receiving a set-back, have again been made the historic scape-goat for the world's ills. Because of an exaggerated nationalism which is ravaging like a pestilence the world, forces of hate are once more re-assembling against us and their destructive poison is being spread in lands and among people supposedly intelligent.

We give many answers to the attacks made upon us. But *there is one answer that speaks with a power and a force above any other—that of the spiritual quality within us, the worship of the God of our fathers, the devotion to righteousness and the practice of charity and benevolence.*

At the present chaotic hour in the world, "despite a century of progress" people are placing everywhere much dependence upon *"Brain Trusts."* These Brain Trusts, so people believe, will salvage our civilisation. But it seems to us that *mankind in seeking a solution to the present world crisis, even more than brain trusts is in need of a Heart Trust.* For man with his brain has conquered the earth and nigh all that it contains. But he has not yet learned how properly to rule himself or to control humanely the relationship of man to his fellow-man. Religion or as we would call it "the heart trust," which posits the infinite worth of every living being as a child of God, can save civilisation from its doom.

Jewish Federation has a grave job on hand especially this year. Our community has already responded to the cry for relief which has come from our brethren who live in misery in many a land across the seas. We have helped the Jewish Refugees. We shall continue to care for them. And though our pockets have been drawn upon, we dare not complain that we are tired of giving now that Federation calls. Bearing in our hearts the great tradition of Jewish charity we resolve to share the last dime we possess with fellow-man who has not.

Who has not been touched recently by the Morro Castle S.O.S. call that sped through the air waves and made people in their homes shiver with horror? The call for help that came from the high seas made us realise the stark horror and the panic and terror of those hundreds of people trapped on a burning ship.

Here too, in our own Montreal we are faced with an equally tragic call for human aid. We must come to realise that in this city of ours, there are people "entrapped," suffering from hunger and are in want for life's necessities. They must be rescued.

We shall answer their S.O.S. call. We shall labour with all our might to help Jewish Federation realise its objective. And God bless all who in a small or great measure will share in this noble work of rescue, of charity and philanthropy.

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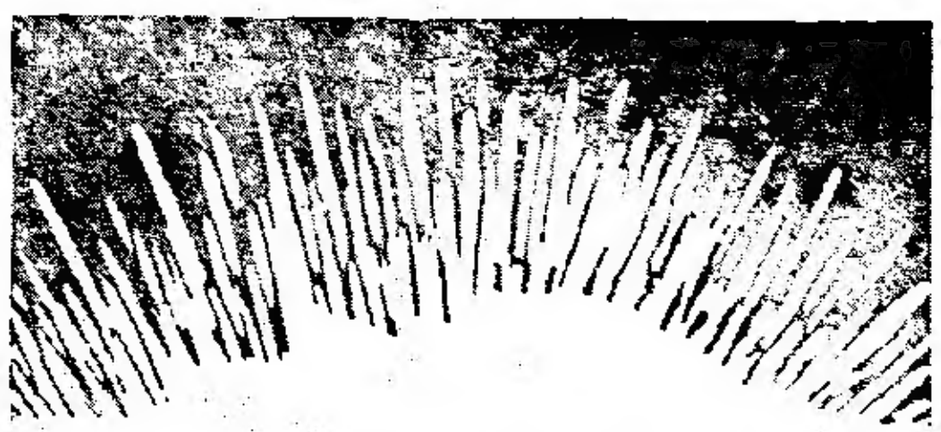

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